

A  
FATHERS  
TESTAMENT

Written long since for the benefit  
of the particular Relations of the  
Authour;

---

*Phin. Fletcher;*

---

Sometime Minister of the Gospel at *Hill-*  
*gay* in *Norfolk*.

---

*And now made Publick at the desire of  
Friends.*

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Prov. 4. 1, 2. *Hear ye Children the Instruction  
of a Father, and attend to know understand-  
ing. For I give you good Doctrine, &c.*

Prov. 13. 1. *A wise Son beareth his Fathers In-  
struction: but a scorner beareth not rebuke.*

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L O N D O N.

Printed by R. White, for Henry Mortlock, and are to be  
sold at his Shop, at the Sign of the White Hart in  
*Westminster-Hall*, 1670.





THE  
PUBLISHER  
TO THE  
READER.



He Designe of the Authour, in this little Book, was at first the private Use only and Benefit of his own Children and Relations. Growing towards Old-age, and consequently sensible that shortly he must leave them in this Wilderness State, wherein they would meet with more than one Ignis-Fatuus to mislead them out of the right way to bliss (it being natural to all the Children of men to go astray after, and take up their Rest in, present enjoyments, and the things of sense:) he was willing (therefore) to point, as with his finger,

A 3 ger,

ger, as those Rocks, and dangerous Praegs,  
they might meet with here. And to chaunge  
that narrow way that leadeth to the true  
figure, and eternal Happiness. So that having  
recourse to this small Clue, which is spun  
out of, and grounded upon the Word of truth,  
it might be, through the good hand of God,  
a Direction in their Passage: being mindful  
therein of the duty of a Parent, and knowing  
the dying words of a Freind, specially of a Fa-  
ther, hath many times a deep Impression. That  
he hath concluded each Chapter with some  
Poetick Lines, I hope, will be no offence to  
any Ingenious Reader, nor reputed a blemish  
to the gravity of the Profession of the Au-  
thour. It may testifie thus much, That he  
was a Lover of the Muses: To which none  
that knew him but will readily assent. The O-  
riginal came to my hands not long after his  
decease, which was several years since: And  
having lately been importuned by Freinds,  
that have perused it, to publish it, at first  
found some Reluctancy; But if that which was  
intended for Private, may be any way ser-  
viceable

...to the Publick, it will be sufficient  
satisfaction to me, and I am confident, no  
way displeasing to any of his Relations: And  
there rather, in that it may be Instrumental to pre-  
serve the Memory of the Pious Author.

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Go

**N**O little Book, and to the World present  
Of Gods one Father's Testament  
Shew it a Fletcher, with his quiver full  
Of Davids arrowes, labouring to beget  
Each child again; the Muses in Christ  
School  
Plainness and pains in one, witt and grace  
met  
Go, challenge that which is deserv'd by few  
A Poets laurel, with a Preachers due.

Job. Arrowsmith. D.D.



# A FATHER'S TESTAMENT.

## CAP. I.

**W**hen the Sea-monsters draw out the breast; they give suck to their young ones, Lam. 4. 3.

I know well (my dear Children) that it is the Fathers duty to lay up for his posterity, (2 Cor. 12. 14.) Nor am I ignorant, or insensible of that heavy censure, If any man provide not for his own, for those of his own house, he hath denyed the faith, and is worse than an Infidel; (1 Tim. 5. 8.) nor yet forgetful, or careless, (as God hath, or shall enable me in the way of my calling,) to provide for you the needful comforts of this life: yet I have

have learned that *One thing is needful*, (Luk. 10. 42.) and that *Life consists not in abundance* (Luk. 12. 15.) Let me speak to you as those *Apostles, Silver, and Gold I have little, but such as I have I give you*, Act. 3. 6. I have ever esteemed you the special blessing which God hath given me upon earth, and desire to see you rather blessed than rich. For even the most worldly, (though lamentably blinded) affect riches for blessedness, and desire an overflowing wealth for no other end, but that they may bathe, and swim in a full tide of happiness.

The great Legacy which I desire to confer upon you is that which my dying Father bequeathed unto me, and from him (through Gods grace) descended upon me, whose last, and parting words were these; *My Son had I followed the course of this World, and would either have given, or taken bribes, I might (happily) have made you rich, but now must leave you nothing but your education, which (I thank God) is such, as I am well assured you shall choose rather that I should dye in peace, than your selves live in plenty. But know certainly that I am weak, and dying Father leave you in an everliving, and All-sufficient Father, and in him a never fading inheritance; who will not suffer you to want any good thing, who hath been my God, and will be the God of my seed.*

Thy

Thus he entred into peace, and slept in Christ; leaving behind the fragrant perfume of a good name, to all his acquaintance; leaving to us a prevalent example of an holy conversation, and that goodly heritage where the lines are fallen to us in pleasant places, (Psal. 16. 6.) and leaving us to his protection, who hath never failed us. This I desire, and (as I am able) endeavour to bequeath unto you.

When the men of this World have bargained Heaven for Earth, and with loss of their precious souls have gained false, and fading treasures, they can but point to their full coffers, and deliver their keyes to their Children, they can give them neither wisdom to use, nor providence to keep them. In the first I am no whit short of them; I can point out to you the place where those infinitely better riches are stored up for you. I can direct you in the way wherein you shall find them; And in the second place (further than they) I can (through Gods grace) set you down a course, which if you take, you shall surely unlock and enjoy them, and be ever blessed in the fruition of them.

If I could bequeath you mountains of earthly treasures, were you vain, and careless, how soon would they melt to Mole-hills, and vanish like a morning cloud into nothing?

thing? If then earthly things, and perishing  
 can neither be got, nor kept without much  
 labour, and carefulness, oh think not much  
 of any pains, or diligence in the search of  
 that Heavenly portion, which will certainly  
 be found, when it is rightly sought, and  
 when it is once found, can never be lost.  
 If it tarry, be not weary of seeking, for it  
 will surely come, and will not tarry, Hab. 2. 3.  
 Shameful is it to faint in that labour, which  
 will bring infallible success, and eternal re-  
 freshing. My God leading me, I will lead  
 you the good, and right way, (1 Sam. 12. 23.)  
 follow, that ye may apprehend, (Phil. 3. 12.)  
 Be ye followers of me (so far) as I am of Christ  
 (1 Cor. 11. 1.) All treasures are hid up in him  
 (Col. 2. 3.) whom if ye follow, you shall surely  
 have treasures in heaven, Luk. 18. 22. First  
 therefore take notice that,

## CAP. II.

The Portion, or good of man lies not in the  
 fruition of any, or all creatures.

**T**He learned Heathen, and wise Philo-  
 sophers, wonderfully toyl'd, tired, and  
 tormented their sharp Wits in cleaving of



that knotted Question concerning that *End*, or *Good* of man, in which his perfection, or happiness consisted. Neither should I less vex my self, or you, if I should but reckon up their numberless gross errors and jangling differences concerning that matter. All their search was but as that of the *Sodomites*, groping for the *door* in a night of blindness.

For (as the *Apostle*) *what man knows the things of man, save the spirit of man which dwells in him? Much more the things of God knoweth no man but the Spirit of God, or they to whom that Spirit revealeth them, 1 Cor. 2. 11.* we can easily discern the works of men; their end, or intention in those works we cannot know, till they some way declare it. How then should any creature find out the *End* of that great *Creator* in his special work (*Man*) if himself by his own *Spirit* (in his word) had not clearly revealed it? For else, *who hath known the mind of the Lord, or who hath been his Counsellor? Rom. 11. 34.* Therefore our gracious Lord hath plainly discovered unto us what is that *End*, for which he made us, and consequently what is our *Good*, and *Happiness*.

And because he well knew how easily our dimm eyes are deluded with colourable shews, and painted shadows, hence he fully displayes unto us as well (negatively) what is not (and yet we think is) our blessedness,

as also (positively) what is (though few believe it) the true happiness of man.

First therefore in general he teacheth us that the Creature is no part of our *Portion*. we are not, nor can be blessed by enjoying earth, nor Heaven, nor Heaven with earth nor any created thing, or all things in, or betwixt both; we may have all these, and be miserable, want them all, and be blessed. This truth the *Holy Ghost* strongly proves, frequently elsewhere, so specially in the book of *Ecclesiastes*, which that infinite *Wisdom* by his wisest Secretary caused purposely to be written of this Subject, where first he evidently, and frequently teacheth us, that *all is vanity, vanity of vanities, and vexation of spirit*, Eccles. 1. 2. and 12. 8. and 2. 11. True it is that no creature is simply vain, but very good (Gen. 1. 31.) conducing as well to the general end, (*Gods glory*) as to their particular ends for which they were made: as the Sun to rule the day, the Moon the night (Gen. 1. 16, &c.) But that which to some end and work is very good, and useful, is to another vain, and frustrate. The earth apt to yield food, altogether vain to give light. Our *All-wise Creatour* assigned to every creature his proper work, and end, but made no any one, nor all to bless, but to serve man. Hence is, it that as to their own ends they are very

very profitable, so for this (namely to constitute mans blessedness) they are wholly useless, and uneffectual, and therefore (in that respect) sheer vanity. And when a man will wring, and wrest the creatures to a wrong end, and thinks to make up his blessedness in them, it is but as *wringing his nose, which brings forth blood*, Prov. 30. 33. they do but grieve his Spirit, and fill it with vexation and anguish.

Thus while Solomon was rifling the creatures (*riches, pleasures, &c.*) to find out the good of man, he solemnly protesteth to all the World, that in all his search he found nothing but vanity, and vexation of spirit, Eccl. 2. 3, 11. In which respect so vain are the creatures, that he who enjoyes them at the full, may not only be weary of them, but even *hate his life for the vanity, and vexation he finds in them*, Eccles. 2. 17. How then should that (in the fulness of it) make our life blessed, which by emptiness, and torment makes it bitter, and loathsome? which when we have in all abundance, and superfluity, yet our selves may be altogether *vanity*, (Psal. 39. 5.) *and lighter than vanity?* Psal. 62. 9.

2. Secondly there is something in man which savours of *Infiniteness*; something which cannot be satisfied, or rest in any

thing which is finite. *The eye is not satisfied with seeing, nor the ear with hearing, Eccles. 1. 8.* Cast into the heart of man Silver as dust, heap up Gold into mountains, yet *He that loveth Silver is not satisfied with Silver, nor he that loveth abundance, with increase, Eccl. 5. 10.* Advance an ambitious man to great honours, set him in the Throne, load his head with many Diadems, fill both hands with Scepters; let him drink down all the Kingdoms of the Earth, he will still be as thirsty as that *Macedonian Monarch*. Now every Nature longs for things of like nature with it self; hence this *Infiniteness in man* cannot rest till it have found out somewhat which suits with it self, some infinite Good, which may satiate the longing spirit. But neither any one, nor all Creatures can exhibit an *infinite good*: even the most excellent, and all (in all their excellency) conjoyned have their limits, and stints of goodness; Hence as the Taste in diversity of dishes runs through many, but staves only upon that which fully aggrates the Pallate; so the Spirit of man finding defects in every creature, cannot settle, nor rest upon any.

3. Thirdly, as we call not that body healthy which is one day in good temper, but many dayes sick; or that Steward wealthy, who having a rich office for a year,

at

at the years end is turned out into perpetual beggary; so cannot we esteem him blessed who enjoying some momentary comforts, yet himself, with them, soon perisheth in an everlasting curse, and misery. Happiness if it last not, is the more unhappy. Now all the things of the world are transitory, and perish with the using, but the soul of man is an immortal substance. And this spirit not only survives, but re-assumes the body, so that after the moment of this present life is vanished, another ensues without end, or change. *The spirit of a beast indeed goes downward, but the spirit of a man upward,* Eccl. 3. 21. *It returns to God that gave it,* Eccl. 12. 7. These things therefore which cannot hold way with us, but leave us in the midst, nay indeed in the first step of our journey, how can they be our inheritance, or make us blessed?

4. Fourthly, it is not possible a man should be happy in enjoying those things, which the more he enjoys, the less he esteems: for (as excellently that most learned Father) *He cannot be called blessed who hath not what he loves, whatsoever it be, or he, who hath what he loves, if it be evil which he hath, or who loves not what he hath, be it never so good,* (August. De morib. eccl. l. 1. c. 2.) And who is so ignorant but knoweth that thus it is with  
the

the heart of man, and all creatures. Before we enjoy them, how dearly, how highly do we prize them? what refuse we to do, or suffer that we may gain them? we long, we pine for them; we ride, we run for them; sweat, and toyl for them; venter limb, and life for them; but no sooner we obtain, but finding their emptiness, our heart goes off from them to some other object, at least nauseating what we possess, we burn in desire of what we suppose is wanting. It is with us in these adulterous lusts, as with incestuous *Amnon*, whose heart being inflamed with the beauty of *Tamar*, before enjoying could think of no other heaven but her eyes, and arms; but in cooler blood he more loathed than formerly he loved, as was not before so sick for her, as after sick of her, 2 Sam. 13.

5. Fifthly, the Creatures were ever inferior to us. In our first Covenant they were given to us as servants, and we to them as Lords (*Gen. 1.26. Psal. 8, 6.*) In the second, our dominion enlarged rather than any whit impaired. *All things are ours: the world, life, death, things present, and to come, all are ours.* 1 Cor. 3. 21, 22. And when the Lord of all the World in his wonderful love, and special favour chose, and espoused us to himself, he endowed us with all his goods, and gave all his

his servants to wait upon us in several offices; some as *Caterers*, to provide our diet, some as *Cooks*, to dress it; some as *Taylers*, *Weavers*, to cloath us; some as *Physicians*, to cure us; some as *Musicians* to refresh, and delight us; the very Heavens, as *Torch-bearers* to light us; yea, even the most glorious *Angels of Heaven* as our *Guard* to secure us. How then can the creature possibly advance us, whose advancement is to serve us? how should that put the highest excellency (for so is blessedness) upon us, which is so far inferiour to us?

6. Lastly the creature is made unto us as instruments, and means of action, and therefore (in the abundance of it) is not only burdensome, but dangerous. It is like the *Spartan Iron-Money*; as much as would buy one horse, would load three; As a great sayl to a little boat in rough weather, and so is either cumbersome, and makes our way heavy, or dangerous, and unwarily sinks us in destruction. Thus *Hamans* preferment advanced him to the Gallows, *Ahitophels* wisdom Weaved a noose for his own Neck: That Rulers wealth in his passage to Heaven loads and sinks him, *Mark* 10. Nay in respect of blessedness they are so needless, that we are never so blessed as when we have least of them, and least need them. It is our highest

highest happiness in Heaven, that we shall neither need, nor possess food, apparel, wives, husbands, land, money, Sun, Moon, but *God shall be all in all*, 1 Cor. 15. 28. Rev. 22. 5.

*Object.* But do not the creatures conferr something, and help forward our happiness? Who can (at least comfortably) be without them?

*Answer.* There is a possibility (even in this life) of consisting (being, and well-being) without them. *Moses* was never here more blessed, than when enjoying the presence of God in the Mount, he neither had, or wanted food, &c. when the Apostles had nothing, neither money, shooes, nor scrip, they *wanted nothing*, Luk. 22. 35. *Man lives not by bread but by every word of God*: a lesson long since taught Gods people, when in the Wilderness they neither had nor wanted Corn, Wine, Oyle, or any supply of cloathing, &c. *Dent. 8. 3.*

2. Though in this life we cannot (in an ordinary course) be without them, yet do they not make up any part of our happiness; seeing neither it, nor any part of it consisteth either of this life, or any thing belonging to it. *Blessed are they* (none more) *that dye in the Lord*, Rev. 14. 13.

3. Nothing in the Creature but only Gods word,



## Cap. 2. *A Father's Testament.*

word, and blessing upon them is that which either fits them for us, or us to them, and so gives us some comfort from them : as being *all his servants* (Psal. 119. 91. ) *going and coming at his Word*, (Luk. 7. 8. ) They are all in his hand as instruments, which he employeth to good, or evil as he pleaseth. (The *Assyrian* was but the Axe, or Staff in his hand to chastise his rebellious Subjects, *Isa.* 10. 5, 15. ) when we have it, it works not, moves not, but by his hand. If he use not the Axe, it cannot hew ; if he lift not up the staff, it cannot stirr.

In a word it is with all Creatures (even the greatest rebels) as with that *Balaam*, Numb. 22. 20. God may say Go, but *that which I say, and will, that shalt thou do.* And therefore they are all ready to say unto thee, as that Prophet to *Balak* : *If thou wouldst give me thy house full of Gold, and Silver, I cannot go beyond the Word of the Lord to do either good, or bad of mine own mind*, Numb. 24. 13. Thy meat will tell thee, I cannot nourish thee ; thy cloaths, we cannot warm thee if he command not. When the Lord sayes to a *Crown*, *Go to Sauls head*, and from *Saul* to *David*, it goeth. When he adds, *Go to Jeroboam, to Ahab, &c.* fill them with trouble, sweep them and all their posterity from the face of the earth as dung :  
so

so it doth. When he sayes, *Go to Solomon*, and girt him with power, peace, honour, it fails not to do it. When he sayes to the Quails, *Go to these murmurers, cover their tables, nay cover the ground two cubits high, go, and fill their mouths, but not their bellies, feed them not, so it comes to pass*, Numb. 11. 31, 32. And when he commands the Air, neither sow, nor Reap, yet rain down bread upon my people, and nourish them forty years in the Wilderness, it executes his charge.

Seeing then the creature is full of nothing but of emptiness, vanity, and vexation : unsatisfying ; of short continuance ; least esteemed, where most enjoyed ; far beneath us ; and even needless ; yea in their abundance burthensome, and dangerous, it is impossible they should constitute any part of mans happiness. Now Religion, Reason, nay even Sense will tell us ; All this is infallibly true, and therefore will conclude, that it is irreligious, unreasonable, senseless to rest, or build upon the creature.

And therefore when in searching our hearts we find too much of this Harlotry in them, thus let us correct, and direct them.

Fond

I.

Fond Soul ! is this

Thy way to bliss ?

Grasp both the Indies, let thy mighty hand

The iron North, and golden South command,

Transcend the Moon,

Fasten thy Throne

Above the fixed stars : above expressions,

Above thy thought enlarge thy vast positions,

Fond soul ! all this

Cannot make up thy bliss.

II.

All these are vain,

Full, but with pain :

All Creatures have their end to serve, not bliss thee ;

As Servants they may help, as Lords oppress thee.

They vex in getting,

Us'd, lost with fretting ;

Can slaves advance, can slaves sit, can grief give rest ?

That, which was curs'd for thee, can't make thee blest.

They all are vain,

And bring not bliss, but pain.

Fond

**III.**

Fond Soul ! thy birth  
Is not of Earth ?  
Or Heav'n : thou Earth, and Heav'n it self survive st  
Though born in time, thou dying time out-livest.  
They fail, deceive thee,  
They age, dyc, leave thee ;  
Soar up immortal spirit, and mounting fly  
Into the arms of great Eternity ;  
Not Heav'n, or Earth,  
He, he thy End, and Birth.

Now if in the fulness of all Creature  
man can find no parcel of his blessedness  
how much less in any one single creature  
As first,

**CAP. III.**

**Not in Riches.**

**R**iches are as *Nebuchadnezzar's* golden  
Idol ; (Dan. 3.) All people, nations, and  
languages fall down, and worship this golden  
Image ; but all the honour the most de

vout Zelots give it cannot wring from it the least degree of happiness. For first, it is a meer Idol. 1. An Image hath only a name, and appearance of what it imageth ; Thus these outward things are called, and to mopeyed men seem to be riches, but are *unrighteous Mammon*, and at best ( and with the best ) not true Riches, *Luk. 16. 11.* Their very being is no being, and when they are, they are not, *Prov. 23. 4.* True riches are nothing else but plenty of such things as are useful to the person whom they enrich. But, 2. The principal part of man ( to which the body is but a servant ) hath no use of them, nor benefit by them; neither of the natural, (meat, drink, &c.) or artificial, (gold, silver, &c.) Nay, 2. Even to the body, while it is in the short Pilgrimage of this life (where only they are current) they are rather as a little spending money, than its portion, or inheritance. For look as many Cart-loads of *Laconian* money ( that iron money ) could not enrich a Traveler, who was riding Post through that Region to his native Country, but were rather a burthen, than a furtherance to his journey : so the bodies of men flying through this mortal life to immortality are rather laden, than enriched by the abundance of these earthly things, which they shall never have more need,

or use after this momentary Pilgrimage.

1. Images are dead, helpless things; they have mouths, but cannot speak for us; eyes, but cannot provide for us; hands, but can do nothing for us; feet, but in our necessity cannot stir to help us, (*Psal. 115. 5, 6, 7.*) Such are riches: meer Images; *profit us nothing*, *Prov. 10. 2.* Are we in trouble? visited with sickness in body, with distress in spirit? &c. They cannot relieve us. *Riches profit not in the day of wrath, but righteousness delivers from death*, *Prov. 11. 4.* They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord, *Ezek. 7. 19. Zeph. 1. 18.* Are our Friends in danger? They cannot redeem a brother, nor give a ransom for him, *Psal. 49. 6, 7.* when we would serve our selves on their terms, they take them to their wings, and are gone, *Prov. 23. 4.* would we sleep? They will not suffer us, (*Eccles. 5. 12.*) and in the stead of helping, hurt us, *Eccles. 5. 13.* 3. As Idols make their Worshippers like to themselves, even Idols, (*Psal. 115. 8.*) so thus men idolizing riches become like to their coyn, meer images of men: they have neither mouths to eat, nor hands to enjoy, and take part of their labour, *Eccles. 6. 2.* The same have

have not so much reason or sense to design some end of all their pains, or to discourse with themselves, *For whom do I labour, and bereave my soul of good?* Eccles. 4. 8.

2. Secondly, whatsoever defect (in general) excluded the creatures from challenging any part in mans happiness, the same (in particular) bars out riches. 1. It is full of vanity and vexation, Eccles. 2. 7, 8, 11. All his dayes (the worldly rich) eateth in darkness, and hath much wrath, and sorrow with his sickness, Eccles. 5. 17. 2. It satisfies not; the more it is loved, the less it satisfies. Mans eye is not satiate with riches, Eccles. 4. 8. They shall not satisfy their souls, nor fill of their bowels, Ezek. 7. 19. He that loveth silver, shall not be satisfied with silver, &c. Eccles. 5. 10. 3. They are not durable, they are of no continuance; Riches are not for ever, (Prov. 27. 24.) They perish (Eccles. 5. 14.) and have Eagles wings, Prov. 23. 4. 4. The more they enjoy, the less we love them. The soul in that most dotes on them, goes utterly off from what it hath attained, and reacheth to after that which it would have, and yet hath not, and so indeed cleaves to that which is not, Prov. 23. 4. 5. They are far below us; they have no reason, sense, life, no being, about what we give them in our opinion, and therefore, no other end but to drudge for us.

6. They are not only (in respect of happiness) needless, so that never any was (even on earth) so blessed, as he that had least of them: (witness our most blessed Saviour) but in their abundance a burthen, which sinks the body, and soul under them; and dangerous; stopping the way to Heaven, and barring the entrance to our only happiness, *Luk. 8. 14, & 18. 25.*

I will shut up this Chapter with a story very true, and as pertinent. Some ten miles from *Cambridge* dwelt a man old, and poor, who hid his hoar head under a very mean Cottage, with no other companion of his age, than his (as aged) Wife: His means rose only from the flock of the Town (in which he lived, and) which he tended. Following his sheep, it chanced that he found a *Portmanicu* full of treasure. And almost distracted with joy, he bears it home, and acquaints his Consort with this happy adventure. After deep consultation they concluded to digg an hole under their bed, and there in a grave to conceal it. But in the night being now become very wakeful, they were suddenly frightened with some noise (perhaps the scrabbling of their Cat or Dog) rose up in great perturbation, searched every mousehole, and all the remainder of that night neither closed their eyes, nor put out their



their candel. Early in the morning they took further advice, and resolved that every night one of them ( by turns ) should watch their prisoner, lest happily he might break from them, and make an escape. This they practised so long, untill both of them ( who before were well-near worn up with age ) were now with care, fear, and want of sleep even consumed, and pined. After more mature deliberation, they thought expedient to hire some poor neighbours, ( for now they mustered themselves not in so mean a rank ) every night to guard their Palace, and sentinel about them. Which when it was noised abroad in the Town, wrought divers strange surmises ( though not any yet harped upon the right string, nor once dreamed what was the true cause of all this business ; ) some laughed, others pittied, fearing the old Couple would end their dayes in *Bedlam*. About a month after they had intelligence who was the Owner of this money, and heard of a competent reward offered to the finder, and restorer. And now being much more weary, than greedy, they readily take hold of the offer, rendred up their prisoner, purchast a Jayl delivery, hung up their cares, freed their hearts, rescued their macerated bodies, and distracted wits, and by parting with their money returned to their wonted peace, and quietness.

This Ancient Couple, and our own reason will assure us, that felicity seldome dwelleth with riches, never is patcht up with raggs of earth. *Philosophers* prove it, and *Poets* sing it. Thus in English,

*Boetius. Libr. 2. Metr. 2.*

If Mammon empty all his baggs, to store  
The greedy mind, (as Seas heap sands on shore)  
If earth with Heaven vie Angels for her lovers,  
And every star with golden Pieces covers;  
If Plenty, hills of wealth, and mountains heaps,  
And what it largely gives, as safely keeps;  
The dropie soul still whines, still thirsts, and pants  
For earth, and feels not what it has but wants.  
When God the mouth, the throat, the skin hath cram'd  
With gold, the heart still gapes, and gasps as clam'd.  
Nor earth, nor seas, nor heaven can quench this drouth  
As hell it ever yawns, ne're shuts the mouth.  
What rein, what curb can bridle lustful fires?  
And manage them in pace of just desires?  
When all the gifts which from free Heaven came  
Are but as oyl, and fuel to the flame.  
He never can be full who feeds on ayre;  
He never can be rich, who dreams he's poor, and bare

## CAP. IV.

*Neither can Blessedness consist in honour, and worldly advancement.*

**E**Arthly Honour, and Greatness in the world is like a ponderous leaden weight in an earthly vessel; it breaks out the bottom: As too great a charge in a Musket, either bursting the barrel, or recoyling upon the discharger. Great *Babel* had so blown up, and bladdered the heart of great *Nebuchadnezzar*, that swelling beyond the dimensions of man, he burst. His vast thoughts shattered his brain-pan, so that not only his Crown, but his senses fell from his head. While he soars above the pitch of man unto a God, he falls beneath the lowest degree of man into a beast, eats *grass like an Oxe*, his Hairs metamorphosed into Feathers; and his Nails into Claws; (*Dan. 4. 30, 33.*) so he exemplified that infallible truth (which is therefore doubled by God) *Man that is in honour abideth not, but is like beasts that perish*, *Psal. 49. 12, 20.*

2. Secondly, As it is with Riches, so with honour; even when they are ours, they are

not our own. Riches are ours rather in the dispensation, than possession. They are *another's*, (Luk. 16. 12.) The state in another, in God: and the benefit for others, for our Brethren. God is the true Owner, Psal. 24. 1. *The earth is the Lords, and the fulness thereof; the world, and they that dwell therein.* Rich men are but his Stewards. He gives substance, and takes it away at his pleasure (Job 1. 21.) and we receive to give, and distribute. As God fills the clouds to empty them upon the earth, so he poures in to the rich, to poure out to the poor, Eccles. 11. 1, 2, 3. And therefore a righteous Steward thus dispenseth them; *He disperseth and giveth to the poor*, Psal. 112. 9. Even thus is it with honour. It is not our own. It is in him that gives it, not in him that receives it: and we receive it not for our selves, but for others. *Promotion proceeds from God*, Psal. 75. 6, 7. and ends in his people; see 2 Sam. 5. 12. 1 King. 10. 9. 2 Chron. 2. 11. The root in another, the fruit for other. If then borrowed money cannot make rich, much less can lent honour make blessed. (Job 40. 10.)

3. Thirdly, It is lyable to all those defects, and failings of other creatures. 1. Full of vanity, and vexation. Even *Solomons greatness was but vanity*, Eccl. 2. 9, 11. It is

is gotten (commonly) by wicked arts (flattery, bribery, treachery) with grief, fear, envy. And when it is best gotten, yet come we to it with much danger, hold it with much trouble, and cannot part from it but with ruine. How many have swam to it in the blood of others, and sunk by it in their own? read, *1 King. 16.*

Look upon *David*, He rose from following the Ewes with young, to feed Gods people, (*Psal. 78. 71.*) from the sheep-hook to the Scepter. Never any more truly honourable. He received it freely, when he sought it not, it was cast in to him, *1 Sam. 16.* He came to it innocently, and would not stain his head with a bloody Crown, *1 Sam. 24. & 26.* He managed it wisely, justly, *Psal. 78. 72.* He lived long, and dyed in it ripely: yet the many, and great dangers through which he made toward it; the perils, and sorrows (by reason of those foul practices of his Son *Absolom*) in passing through it; The troubles and tumults of *Adoniah*, disturbing him in the farewell of it, will assure us, that there is much vanity in honour, no felicity, and the Crown more heavy, than happy.

2. There is no power in Honour to satisfy the ambitious heart thirsting after it; when he bath gathered to him all Nations, and heaped to him all people, his desire is still as death,

death, and hell, and cannot be satisfied, Hab. 2. 5. He cannot rest, or quiet his soul in the very top of earthly honour, and glory, covets to ascend above the height of the clouds, staves not there, but will climb up to heaven; neither are the Heavens high enough for him, he will exalt his throne above the stars, and be like the most high, Isa. 14. 13, 14. The Prince of Tyre cannot stop his glorious boasting in being wiser than Daniel, but sets his heart as God, Ezek. 28. 2, 3. And truly it is worthy of observation, that the heart of man (even when it is most carnal, and much more when spiritual) cannot settle, or pitch upon any lower object than likeness to God. But here lies the difference; the carnal would be like him in an absolute sovereignty, and supream independancy, (Gen. 3. 5.) the spiritual in humility, (Psal. 113. 5, 6. Matth. 11. 29.) in holiness, and purity, 1 Pet. 1. 15. 1 John 3. 3.

3. Neither is honour of any continuance; *Man in honour abideth not; his glory shall not descend after him*, Psal. 49. 12, 17. How many out-live all their honour? *Those that are born in the Kingdom become poor*, Eccles. 4. 14. They may live like Gods, and yet dye like men, Psal. 82. 6, 7. The life of man is but a flower, of short continuance, and momentary, (Job 14. 1, 2.) But the flower of ho-

nour

honour (commonly) buds long after him, and is blasted before him; certainly parts with him at his grave, and returns to some other, perhaps his enemy.

4. This glittering Idol of honour is like the glaring Image of Beauty. It hath strong cords to draw a carnal heart, but weak threads to tie, and bind the affection which it hath drawn: how is the soul enamoured on those dazeling, but false beams of honour not yet attained? how soon it languisheth, and loaths what it hath gotten, and enjoyed? It sparkles in our eyes, when we look on it in distance; but no sooner is it worn, then soiled, and loseth all the gloss, and beauty. That great Emperour, and greater persecutor (*Diocletian*) how greedily did he hunt after the Imperial Robe, and Diadem? how eagerly followed it? But when he had a while worn it, was soon weary, put it off, and hid his head in a private dwelling.

5. All earthly honour is far inferiour to that heavenly creature, which is the principal part of man. The spirit of man framed after the likeness of his Creator, and again restored to that glorious image, infinitely transcendeth the vain, and highest respects it can receive from man. Honour cannot ascend, but descends: cannot be given by an Inferiour to a Superiour. When we  
are

are precious in the sight of God (then, and never but then) we are truly honourable  
Isa. 43. 4.

6. Lastly, Honour is not only needless, no way forwarding our happiness, (and none so happy, or truly honourable, as who by men are most despised, witness our most blessed Saviour, *Isa* 53. 3.) but very dangerous, if not deadly, stopping our way to the only true glory, and eternal blessedness, *John* 5. 44. & 12. 43. Let me conclude this passage also with that *Poetical Philosopher*,

*Boetius. Libr. 4. Metr. 2.*

Those earthly Gods you trembling view

Mounted on starry thrones,

Array'd with Heaven (in spangled blue)

Guarded with armed drones,

With raging hearts, and lightning brows,

Storming with thundring mouths,

Could you unlace their vain attires,

And peep into their breast,

With chains, with gyves, with tortures, fires

Th' Oppressors lye oppress.

Clos'd in that shew, and Heav'n-like shell

You'l find the kernel hell.

Distracting



Distracting lusts with cruel twitches  
 Rack the disjoynted Ghost:  
 Hope backs the heart, and spurrs, and switches;  
 Wrath, anger fear, and roll:  
 Hate, Envy scourge with snaky wreath;  
 Griets, pressing, squeeze to death.  
 When then so many Tyrant Lords  
 Reign in one single brest;  
 How can it (bound with self-will'd cords)  
 Do what it self thinks best?  
 He that rules men, serves lust, 's a thing,  
 Much greater slave, than King.

If then our Happiness is neither made, nor  
 patcht up by Riches, Honours; how much  
 less by Pleasure?

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CAP. V.

*Bodily pleasure, earthly joy, and mirth have  
 nothing to do with blessedness.*

PLeasure is the Idol, and God of Epi-  
 cures: like Childrens Babies, trickt,  
 (without) and trimm'd with toys, and  
 gauds, but within a rotten stick. It hath a  
 double subject, either the body (where  
 properly

properly it is called pleasure, and luxury  
 or the soul, where we term it joy, and  
 mirth. Neither of both, if carnal, and earth-  
 ly, can possibly stand with the blessed estate  
 of man, but are rather unreconcilable ad-  
 versaries to our blessedness. If we look  
 well upon them, and throughly eye them, and  
 their attendants, we shall find that carnal  
 joy, and mirth dwell, live, and dye with  
 grief. *Even in laughter the heart is sorrow-  
 ful, and the end of that mirth is heaviness,*  
 Prov. 14. 13. As we say of swine *There is a  
 great cry, and little wool; much crackling of  
 thorns, and little heat,* Eccles. 7. 6. whoso-  
 ever serves them, they bestow their livery  
 upon them, a fools coat, and cap: *(The  
 heart of a fool is in the house of mirth,*  
 Eccles. 7. 4.) and will soon prefer them  
 from the Hospital to Bedlam. *I said of  
 laughter it is mad,* Eccles. 2. 2. And what  
 is pleasure to the body, but an itching  
 worm, which when it is clawed breaketh  
 out into a scab? a vain tickling of sense,  
 till it end in an Hickup? It is common to a  
 beast, and exists only in that part of man,  
 which is his beast, even flesh.

And their fruits (commonly) very per-  
 nicious. Carnal joy turns us out of Gods  
 house: *(Jer. 11. 15.)* ranks us amongst the  
 most lewd, and wicked persons, whom Gods

Spirit

ry spirit points out to us, marked with the De-  
and his brand; *who rejoice to do evil, and delight*  
*in the frowardness of the wicked,* Prov. 2. 14.  
ate Pleasure is to our estates here a very pick-  
ad-ourse; a flie thief, that unwarily steals us  
ook into poverty, and misery. God hath blasted  
and it with his curse. *He that loveth pleasure shall*  
*be a poor man, and he that loveth Wine, and*  
*with Oyl, shall not be rich,* Prov. 21. 17. It is a pal-  
ow-ic to our bodies, unfinues them, and makes  
ness, them (as an unstringed Lute, or Voyal) fit  
for nothing. As we read of *Hannibals* soul-  
of diers, that when they entred *Capua*, they were  
so- more then men, but dissolved with the plea-  
ery sures of that rich, and voluptuous City,  
The they went out less than women. To the soul  
th, it is a sweet poison; choakes it in the seed,  
em and birth, (Luk. 8. 14.) *nourishes it to slough-*  
*offer,* Jam. 5. 5. To the whole man it is a per-  
nat sumed grave: *They that live in pleasure, are*  
ng *dead while they live,* 1 Tim. 5. 6. dead to God,  
eth dead to men, dead to themselves; the very  
se, soul dead in its life, coffin'd, and buried in  
o a the body. How impossibly then can a vo-  
nn, luptuous man live happily, who is dead  
while he lives, and lives to an everlasting,  
er- and ever-living death?

Lastly it is much more subject to all those  
he defects, which before were mentioned, that  
da make it altogether unfit, and utterly impotent  
rit

to

to make up our happiness, or to help us in the pursuit of it. 1. It is sheer vanity, *Eccles. 2.* nothing else but crackling of thorns under pot, *Eccles. 7. 6.* 2. It satisfies not : witness the *Epicure*, who proclaimed a reward to Inventers of new pleasures. 3. It lasts not, is but for a moment (*Job 20. 5.*) and dies in the very birth. 4. It is not so alluring before; as loathsome after enjoying : witness *Annon*, 2 Sam. 13. 15. 5. It is far beneath us, as being common with us to beasts. And 6. needless and dangerous. *Woe to you that laugh now*, Luk. 6. 25. This Chapter let me conclude also with the same *Philosophical Poet*.

*Boetius. Libr. 3. Metr. 7.*

All Pleasures ride with spurs : they goar the heart,  
And drive it first to run, and then to smart.  
Pleasures are Bees ; Bees have their bag, and sting ;  
Those drops of sweet, these streams of torment bring.  
The bag flies with the Bee ; the sting remains :  
How fitting are our joys ? how lasting pains ?  
He that in honied Hive of Pleasure dwells,  
Soon dies to Heav'n, lives to a thousand hells.

The happiness of man therefore stands not in outward things. They are all *heterogeneous* (of another nature) and cannot piece, or be united with us. They are without us, and we without them happy. But there are other

other things which close, and are within us. In our bodies Beauty, Strength: in our spirits wisdom, morality. Do not these make us blessed? At least do they not concur as necessary parts of our happiness? Certainly even these rather follow an happy person, than constitute our happiness.

C A P. VI.

*Blessedness is not in any thing corporal, or meerly moral.*

**O**UR Bodies are but the houses of our spirits, and houses of clay, Job 4. 19. As the house of a Snail, it is moved, and carried by the Inhabitant. And as those snail-shells are some black, and dusty, some glittering in divers colours, so is it with these shells of our spirits: Some the hand of our Potter seems to frame of finer earth, or at least tinsoyls them with more lovely paintings, some formed of more coarse and dirty metal, or (being not leaded) have not that gloss, and glittering. As our houses some are dawbed with plain lome, others plaistered with lime, and washed over.

D

Now

Now as in our houses we look first to the materials, secondly to the form, (the one giving strength, the other beauty to our buildings) so in the Body strength, and beauty are the special endowments of it. Beauty is but the *flamer of grass*, (1 Pet. 1. 24.) not all out so fair, full out as fading, blasted with the wind, seared with the Sun, smitten with every worm: and (if it had no outward enemy) rotting in the ripening, and ever flubbered in the using. Sickness turns it into dust, death into dung, the one makes it unteethsome, the other loathsome. *Favour* (therefore) is *deceitful*, and *beauty vain* (Prov. 31. 30.) nay often dangerous: As it hath cords to draw a lusting affection, it hath it snares to inangle us in these cords. It is a fire that may scorch others, and consume our selves. How then should Beauty make happy, when many thousands (*Abfolom* and his Sister *Tamar*) might have been much more happy, if they had been much less beautiful.

2. Secondly, What is there in bodily strength? (were it equal to *Sampsons* in the latitude, and in the longitude to *Caleb*, Josh. 14. 10, 11.) what can the fullest dimension of strength bring with them to make happy? By strength shall no man prevail 1 Sam. 2. 9. The battel is not to the strong

## Cap. 6. A Father's Testament.

Eccles. 9. 11. It is not worth a smile; Jer. 9. 23. An Age unbends, and Age bends the strongest back. It fills us with vain confidence, drives us to rash attempts, fails us in the execution, and betrayes us to destruction.

Nay if we travel further into this lesser world of man, and search into the bowels of it, we shall find nothing in the Head, or Heart City, which will help to build up our happiness. True indeed it is, *Wisdom excelleth folly, as far as light darkness*, yet though the wise man's eyes be in his head, he cannot keep off the event of fools; what happens to the fool happens to the wise, Eccles. 2. 13, 14, 15. If it dwell with poverty, it is followed with scorn, Eccles. 9. 16. It is ever married to pain; and sorrow the issue of the match, and grows up with it, Eccles. 1. 18. Some foolishness is wiser than it, and utterly out-wits it, 1 Cor. 1. 25. And as our natural wisdom most often perverts us, (*Isa. 47. 10.*) bladders, and swells us (oft to bursting) *Isa. 10. 13.* 1 Cor. 8. 1. so when it grows up in a carnal mind it turns foolishness. (*1 Cor. 3. 19.*) enmity to God (*Rom. 8. 7.*) and devilish, *Jam. 3. 15.* We see it ordinarily that those subtle heads which are tutored in that *Florentines* university, soon commence Batcheler *Machiavils*, and Master

Devils. And truly I think no wise man can discern how that can merit the name of wisdom, which must necessarily first proceed fool, before it can have the grace to go out wise, 1 Cor. 3. 18.

But to help it a little, joyn with this natural wisdom moral honesty, and stretch them both to the uttermost extent, yet will they still fall short, and never reach to happiness. They are like that Scribe who answered discreetly; *he was not far from the Kingdom of God*, Mark. 12. 34. but stopping there was never in it. Morality in those *ethick Sages* is like the rings and jewels of running cheaters; brass but fairly gilded, fair stones, but counterfeit. They oft deceive, never enrich the Owner: precious to the view, but bring them to the Touch, of no value. And as some *Phidian* statue exquisitely formed may seem to live, breath, &c. yet is but a stone; so lifeless is all their morality: for *he that hath the Son, hath life, and he that hath not the Son, hath not life*, 1 Joh. 5. 12. If some old Image gnawn with Rats, be trickt up again, with a new dress, and garnished with choice colours, yet are colours indeed dead as the rotten stock. Such were those old heathen *Philosophers*, Images of Virtue, or rather (as the *Apostle* speaks of Sacrifices) *shadows of good things*, Heb. 10. 1. They were



Cap. 6. *A Father's Testament.*

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were as all other, in nature *dead in sins, and trespasses*, Eph. 2. 5. And how shall the hand be living, when the heart is dead? the fruit good, when the Tree is evil? The best of them professing themselves wise, *became fools*, Rom. 1. 22. Neither the wisdom of *Socrates*, the justice of *Aristides*, could in this life secure them from earthly calamities, death, banishment, &c. How should it help them in that other, with that Judge, where the Saints and their righteousness (not washed in the blood of the Lamb, Rev. 7. 14.) are all as an unclean thing, and as filthy raggs, Isa. 64. 6. As one speaks, all their fair shews were (*splendida peccata*) glistering sins: And truly sin glistering is no less filthy, but more dangerous: brass, (as all other) but better polished. All the former discourse let me shut up with another Poem of that *Platonick Philosopher*.

Boetius. *Libr. 3. Metr. 8.*

When Ignorance leads fools (both blind) they stray.  
How should they hitt, or miss their end, or way?  
We seek not grapes on thorns, on thistles figgs:  
Who gathers pearls from Vines, or gold from twiggs?  
He that would feast his guests with Lenten dishes,  
Drags not dry Mountains, nor thin Ayer fishes.

He that with Ven'son would his palate please,  
 Swims not his Hounds in Brooks, or hunts the Seas.  
 Tell his black Closets (hid with dark deep floods)  
 Men's Search, know, rifle, ransack all her goods.  
 Where brightest Pearls she hoards in Oyster cells,  
 Where Coral grafts, where stores her purple shells:  
 They know her Markets, Fairs, where, when to buy  
 Each kind of Fish; where Crabs, where Lobsters lye;  
 But where that good, which makes man blessed, lyes,  
 They have no ears to hear, to see, no eyes.  
 On earth fools hunt, which far transcends the poles:  
 They tear, dig, delve, (oh are they men, or moles?)  
 What curse deserve such Bedlams? blindfold wretches  
 Tis'd let them still pursue their honours, riches,  
 And prest with false goods, give them eyes to view  
 The dross of false, the glory of the true.  
 If then in none of these,

## CAP. VII.

*Where lies the Portion of Man?*

**T**HE Portion, or Inheritance of man, which makes him blessed, lies not so low as the highest creature. His Treasure is not buried in earth, but bagg'd up in Heaven, *Luk. 12. 33.* Heaven indeed is his Store-house, but not his Portion. He that is infinitely higher than the Heavens, (*Heb. 7. 26.*) he whom the Heaven of Heavens cannot contain, (*2 Chron. 6. 18.*) he, and he alone is mans Inheritance. Man is the great Favourite of Heaven, and of the King of Heaven: and though he were made a little lower than the Angels, yet his Lord most highly advanced him, set the Crown upon his head, crowned him with glory, and honour (*Psal. 8. 5, 6.*) and gave him dominion over the works of his hands. The gift was very great, but not proportionable to the love, or person, of the Giver. Therefore our gracious Lord, after he had bestowed all his creatures upon us to be our servants, gave us himself to be our Lord: (a gift fully, and only answer-

able to his love) Some service is more honourable than some command : A greater dignity to serve the King, than to command sheep. Whosoever hath tasted how good this Lord is, (Psal. 34. 8.) counts all things dung, and loss in comparison of his service, Phil. 3. 8. They prefer his livery, and the meanest place in his house before their Princely Robes, or any earthly honour ? Psal. 84. 10. Even in our Creation, when he gave himself to Adam, to be his Lord, he took Adam unto himself to be his Son, Luk. 3. 38. therefore formed him after his own Image, Gen. 1. 26. And to what higher dignity can the most vast ambition of the Creature aspire, than to be like his Creator, his Son, and Heir ?

Now that our gracious Lord offers himself to be our Portion, himself frequently testifies. He often takes upon himself this title, the Portion of his people, Jer. 10. 16. & 51. 19. their exceeding great Reward, Gen. 15. 1. And as frequently his people with glad hearts acknowledge, The Lord is the Portion of my inheritance ; The lines are fallen unto me in pleasant places, Psal. 16. 5, 6. I have a goodly heritage. Thou art my Portion, oh Lord, Psal. 119. 57. Even in the deeps of bitter affliction (when they are drunken with Worm-wood) this upholds, and strongly props them up. The Lord is my Portion, saith my Soul,

L. m.

Lam. 3. 15, 24. A portion so full, and satisfying, that (even here) the Saints utterly reject all things in earth, or Heaven as any way accessary, or needful to make up any part of their happiness. *Whom have I in Heaven but thee? and there is none in earth that I desire besides thee. My heart, and my flesh faileth, but God is the strength of my heart, and my Portion for ever,* Psal. 75. 25, 26.

In this Portion lies all the the blessedness of man : which who can more fully assure us, than those blessed Saints, who (filled with his most blessed spirit) out of their experience, and overflowing joy pour out abundantly such expressions? *Blessed is the man whom thou chusest oh Lord, and causest him to approach unto thee, that he may dwell in thy house: we shall be satisfied with the goodness of thy house even of thine holy Temple,* Psal. 65. 4. *Blessed are they that dwell in thy house; they will ever be praising thee,* Psal. 84. 4. He is only blessed, and all Nations blessed in him only, Psal. 72. 17. Nay himself (our Blessedness) teacheth us. *Blessed is the man that beareth me, watching daily at my gates, and waiting at the posts of my doors; for who so findeth me, findeth life,* Prov. 8. 34, 35.

Saints sometime, when either they are pressed down with afflictions, or newly lifted up from their earthly burthens, are ready to

to think, and say, *Happy are the people who are in such a case, (that is) whose garners are full, whose sheep, grounds fruitful, no leading into captivity, no complaining, &c. but they soon reclaim themselves, and upon better thoughts recant: yea, happy is the people who have the Lord for their God, Psa*  
*144. 15.*

This will be yet much more clearly manifested, if we look upon God, first as our full defence, Secondly, as our full reward. Thus he Covenants to be unto us, *Gen. 15. 1. Psa 84. 11.* For the first, God is a full, and entire defence to all those who are under his protection. They have indeed very many very strong, and subtile, (yet more malicious) enemies; some without, some within; but the Lord (*their Shield*) beareth off from them all their force, frustrateth all their spite, and turneth all their mischief to the furtherance of his people, and confusion of their enemies. *Not an hair of them shall perish, Luk. 21. 17, 18. I will strengthen thee yea I will help thee, yea I will uphold thee with my right hand. Behold they that were incensed against thee shall be ashamed, they shall be as nothing: As many as strive with thee shall perish. Isa. 41. 10, 11. No weapon that is formed against thee shall prosper; and every tongue that riseth against thee in judgement, thou shalt condemn.*

*This is the heritage of the servants of the Lord; and their righteousness is of no faith in the Lord, Isa. 54. 17. See it in particulars,*

All Adversaries exercise a double enmity, either hostile in assaulting, or civil in accusing. *Principalities, and Powers, wrastle against us in a dangerous conflict, armed with every darts, and therefore we are charged with an whole armour of God, Ephes. 6. 11, 12, 16. 2. They are importunate Accusers, Rev. 12. 9, 10. Even when God himself had not only justified, but so highly commended his servant Job, that shameless Spirit was not ashamed to tax him for an Hypocrite that served for hire, not love, Job 1. 8, 9, 10. 2. The World is an unreconcilable enemy, warring not only within us ( by earthly lusts ) Jam. 4. 1. but without, persecuting, oppressing, and consuming, Psal. 119. 61, 87, 157, 161. 2. Accusing also, and pleading against us by contradiction, slandering, mocking, &c. Psal. 119. 23, 51, 69. Lastly, the Flesh warreth against our souls, ( 1 Pet. 2. 11. Rom. 7. 23. ) and accuseth ( Rom. 2. 15. ) Against all their assaults, all their weapons, and accusations, the Lord is our full protection.*

In war there is a twofold defence, 1. Natural, in situation, as impassable Rocks, Mountains, Rivers, Coverts, or Shelters.

2. Artificial,

2. Artificial, made by hand ; and some more distant, walls, towers, fortresses ; and some nearer, shields, and other armours. The Lord is all these unto his servants, 1. Mountains round about them, (*Psal.* 125. 1, 2.) 2. The only Rock (*2 Sam.* 22. 32.) 3. Broad rivers, where no ship can pass, (*Isa* 33. 21.) 4. A Covert, or hiding place, (*Psal.* 32. 7 & 119. 114.) 5. A Wall, and that of fire (*Zech.* 2. 5.) 6. A Tower, (*Prov.* 18. 10.) 7. A Fortress, (*Psal.* 18. 2.) 8. A Shield (*Prov.* 30. 5.) a compassing shield, (*Psal.* 5. 12.) like the *Cherubims* flaming sword turning every way for our protection. 9. Our Advocate (*1 Joh.* 2. 1.) to whom all the Saints confidently repair upon all occasions to plead their cause, (*Psal.* 35. 1 & 119. 124.) 10. Neither is he only our defensive, but offensive armour also, both shield, and sword, *Deut.* 33. 29. He bears down our foes, and plagues them that hate us, *Psa.* 89. 23. In a word he is our Foreward, he our Rereward, (*Isa.* 52. 12.) compassing, and enclosing us with his Almighty arms, as with two invincible Armies.

This is his promise, and the deed fully answers it. Look upon it in some instances. The Lord Covenants with *Abraham*, *Isaac*, and *Jacob* to be their shield. They were few, *Pilgrims* in strange, and Heathen Countries.



keys. What but this *Almighty Shield* could  
 have given them protection? when it was in  
 the power of *Laban's* hand to have hurt Jacob,  
 and held his hands, and lips also, *Gen. 31. 29.*  
 when he was not a little (nor without cause)  
 frightened, the *Lord* made his enemies more  
 afraid of him, than he of his enemies, *Gen.*  
*31. 5.* when he was to pass by *Esau's* Coun-  
 trey, God gave him a royal convoy, two  
 armies of Angels to guard him, (*Gen. 32. 1, 2.*)  
 melted into tears the bloody heart of his  
 malicious Brother, *Gen. 33. 4.* In brief when  
 they were a few, a very few in number, and  
 strangers, when they went from one Nation to  
 another People, he suffered no man to do them  
 wrong, yea he reprov'd Kings for their sakes,  
*Psal. 105. 12, 13, 14.* David was sometime  
 in the paws of Bears, sometime in the jaws  
 of Lions, encounters *Goliath*, but is still safe  
 under Gods hand, (*1 Sam. 17.*) *Saul* pursues  
 him, hunts him (*1 Sam. 26. 18, 20.*) watches  
 him at his house, (*1 Sam. 19. 11.*) com-  
 passeth him about, (*1 Sam. 23. 26.*) sur-  
 prises him in a Cave, (*1 Sam. 24. 3.*) but  
 still he is safe under Gods wings. The whole  
 countrey opposes one poor Prophet: Kings,  
 Princes, Priests, People, all fight against him,  
 but all cannot prevail: and what the reason?  
*I am with thee saith the Lord to deliver thee,*  
*Jer. 1. 18, 19.* They smite him, put him in  
 the

the stocks, (Jer. 20.) they question him for his life, (Jer. 26.) imprison him, (Jer. 37.) search for him to kill him, (Jer. 36.) fling him down into a miery, stinking, and stinking Dungeon, (Jer. 38.) but the Lord is with him in the stocks, in prison, in the dungeon his enemies are destroyed, and he delivered. Saints may be stoned, shipwracks often, stripes above measure, in prisons frequent, death oft, every where in perils, and yet safe, joyful, happy, 2 Cor. 11. 23, &c. They may be as safe in a Lions Den, as in a Palace. Dan. 6. as cheerful in a burning Furnace as in a Bed, Dan. 3. The truth is, we may have many changes, but he changes not, therefore we are not consumed, Mal. 3. 6. And because where so many, and so crafty Adversaries walk about to devour, (1 Pe. 5. 8.) and prying into all advantages wait upon all occasions to destroy us, we have need of a good watch to secure us; the Lord himself sets the watch, (Psal. 141. 3.) nay vouchsafeth (in his own person) who never slumbers, nor sleeps, to watch and ward about us, (Psal. 121. 3, 4.) and counterminding all their underminings, blowing up all their projects, impregnable fences on hearts, and keeps them in his peace while passeth understanding, Phil. 4. 6, 7.

Object. But is this true? with our eyes

we see them (in this World) subject not only to much evil, but often to death it self.

*Ans.* 1. Know assuredly the promise is infallible, and general: *No evil shall befall thee*, Psal. 91. 10, *All shall work together for good*, Rom. 8. 28. 2. Many things are called, and counted evil by carnal men, nay by Saints in their mistaking weakness, which are good. *Christ's departure in the flesh seemed a great misery to the Apostles*, but they were deceived, *John* 16. 6, 7. Even all Saints after their blubberd eyes are cleared, can see good in affliction, and Gods faithfulness in his chastisements; where they feared his wrath, and felt his displeasure, *Psal.* 119. 71, 75. 3. Death is no evil where God hath given *Christ* to be our Life. *Death is ours*, (1 Cor. 3. 22.) the gate to eternal rest, a sleep in the bosome of *Christ*, 1 Thes. 4. 14. desired by Saints in a godly manner, (2 Cor. 5. 2, 4. Phil. 1. 23.) and envied us by wicked enemies, *Numb.* 23. 10.

*Object.* 2. Nay they are not so fenced by their *Shield*, but that often they receive grievous wounds of spirit, so that they roar for very disquietness of heart, and are led captive by enemies, *Psal.* 38. 5, 8. *Rom.* 7. 23.

*Ans.* 1. There are two sorts of wounds: some of friends, some of enemies; some killing, some healing. A Surgeon will wound, and

and lanch a sore ; nay a Mother. These wounds are as that of *Jason Pheraus*, whose enemy intended to kill, but cured him.

3. The *Lord* our heavenly *Physician* even by these wounds draineth our surrounding corruptions, and purgeth our deadly, and hellish filthiness. *Peter's* fall broke the heart of his self-conceit, and the stiff neck of his pride, but he lost not one Limb of the new man. Therefore *Christ* called it *Winnowing*, or *sifting of Wheat*, Luk. 22. 31. The Corn falls on the Floor, but is cleansed from the chaff, and dross, and so made fit for use. And it is much to be observed that none have been more cleansed, than they who have most sinned. 4. This *Captivity* is but as *Jahins* oppression of *Israel* ; It forces to cry, *who shall deliver me?* ( Compare *Judg.* 4. 3. with *Rom.* 7. 24. ) this cry affects the soul of our Saviour, ( grieved for the misery of his *Israel* *Judg.* 10. 16. ) so *God* arises, scatters our enemies, and we are more than Conquerours in him that loved us, *Rom.* 8. 37.

2. Secondly, As he is a full defence so is he an exceeding great reward ; exceeding indeed not only the possibility of our deserving, but the uttermost reach of any created understanding. For as his love is incomprehensible, *Eph.* 3. 19. so his greatness is unsearchable,

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unsearchable, *Psal. 145. 3.* He is *only good*,  
*Matth. 9. 17.* abundant in goodness, *Exod.*  
*34. 6.* For as he is the only Fountain distill-  
 ing all good into all Creatures: so is he an  
 overflowing Ocean pouring out to men (not  
 in drops but) streams his Rivers of living  
 pleasures, and goodness. See *Psal. 36. 8, 9.*  
*They are abundantly satisfied with the fat-*  
*ness of his house, he makes them drink of the*  
*Rivers of his pleasures: for with him is the*  
*Fountain of life, and in his light we shall see*  
*light.* Hence it is that his Servants wrapt,  
 and even swallowed up in this torrent with  
 admiration, and exclamation testifie. *Oh*  
*how great (beyond expression, or compre-*  
*hension) is thy goodness to them that fear thee,*  
*which thou hast wrought for them that trust in*  
*thee, before the Sons of men?* *Psal. 31. 19.* Where  
 can we turn our selves but we shall hear  
 every Creature ready to joyn in consort with  
 the Saints, and to sing? *Thou crownest the year*  
*with goodness, and thy steps drop fatness: they*  
*drop upon the pastures of the Wilderness, and*  
*the little hills rejoice on every side. The*  
*pastures are cloathed with flocks, the Vallies*  
*are covered with Corn, they shout for joy,*  
*they also sing,* *Psal. 65. 11, 12, 13.* How  
 innumerable are the Creatures in the  
 Heaven, Ayer, Earth, Water? and every one  
 of them proclaim his goodness, being in  
 E their

their Creation *Very Good*? Gen. 1. 28.) and daily by his good Providence, feasted, and filled with good? *Psal.* 104. 28. It is not in vain that Gods *Spirit* by the *Psalmist* compares our defence in God to a Shield, our reward to the Sun, *Psal.* 84. 11. A Shield saves us by its own gashes; we cannot be wounded till our shield be pierced. He is *afflicted in our affliction*, *Isa.* 63. 9. when men tear the faithful (as *Psal.* 35. 15.) they scratch his eyes, *Zech.* 2. 8. He is persecuted in his Members, *Act.* 9. 4. All the wrongs all the stripes, scoffs, derisions, abuses fastened upon his people lite upon him. For he is the shield that bears off all. The Sun is the fountain of light: and not the Ayer only, and every sublunary creature, but even those *Luminaries* of Heaven have no other Tapers, but what they kindle at his fire. How freely, and plentifully doth that great *Light* shed his beams not only through the skies, and ayer, but down to the earth, and every earthly Creature; It gilds every weed, and dung-hill: and though it lends so bountifully to all, yet it is self still as full as ever. Such a reward is our *Lord* unto us. Seeing then he is first infinitely great and all Nations nothing before him, and to him less than nothing, (*Isa.* 40. 17.) and (secondly) infinitely, and incomprehensibly good, abundantly surrounding

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rounding the most vast desires in his goodness, commanding us to open our mouths wide, that is, to enlarge our hearts in thirsting, our mouths in asking, and promises to fill them, (*Psal. 81. 10.*) certainly they can want nothing, to whom he is all things. And this is it which draws out the hearts of his servants to all thankfull acknowledgement: *The Lord is my Shepherd, I shall not want: Surely mercy, and goodness shall follow me all dayes of my life, and I will dwell in the house of the Lord for ever, Psal. 23.* It is altogether impossible for any Creature to think that God can be any such thing, which can possibly be better'd, or excell'd by any thing, as being a good without limits, which the more we know, and enjoy, the more we esteem and affect: It cannot therefore be denyed that the highest, and only happiness of man consists in the getting, and enjoying him. Harken then to that sweet invitation of that so often before mentioned *Philosopher, and Poet.*

*Boetius. Libr. 3. Metr. 10.*

Come, hither come (poor Captives) you whose minds  
With dust (cast in your eyes) Lust cheating blinds,  
And to base earth with willing fetters binds:

Come weary souls, here rest, here quiet bide,  
Come, anchor, here's your Port, here safely ride :  
Your guilt in this close Sanctuary hide.

Nor Golden *Tagus*, nor bright *Hemus* streams,  
Nor India's self, whose womb *Sols* hotter beams  
Fill with rich seed, red, white, green glittering gems,

No sparkling Pearls your quenched snuff can tine :  
The more ye cleave to their deceitful shine,  
The more y' are buried in their Dungeon mine.

Their glistering rayes, which kindle fond desire,  
Are earthly, and beget but fatuous fire;  
Shine but in night : they rise, and set in mire.

But this Eternal Sun (whose splendour bright  
Rules, quickens all, gives you both life, and light)  
The eye that wisely views with fixed sight,  
Will swear the Starrs, the Moon, the Sun it self is night.

But you will say, How shall we possibly  
meet ? God is in *Heaven* we on *earth*, Eccles.  
5. 2. he of purer eyes than to behold evil, that  
cannot look upon iniquity (Hab. 1. 13.) We all  
an unclean thing, and our righteousness a filthy  
rag, Isa. 64. 6. He higher than the *Heavens*,  
Heb. 7. 26. we as low as *Hell*. Observe  
therefore,



CAP. VIII.

*How we attain this Portion.*

**S**uch is the high favour which we (poor  
dust) have found in the eyes of our glori-  
ous *Creatour*, that he hath not only set us out  
our Portion in himself, but tyed himself to  
us, and us to himself in the sure bond of an  
*everlasting Covenant*, in which he hath passed  
himself to us, and purchast us to himself:  
he ours, ( as before ) and we his Portion,  
Deut. 32. 9. Zech. 2. 12. He our King,  
(Hos. 13. 10.) we his Kingdom: (Exod. 19.  
5, 6.) He to us a Father, (2 Cor. 6. 18.) in  
love, and providence, (Hos. 14. 4. Matth.  
6. 26.) we to him Children, in love, and  
obedience, Deut. 10. 12. Jer. 7. 28.

This his *Covenant* he hath frequently en-  
grossed for us (that we might have it ever in  
our eyes ) not only in his word ( Gen. 17. 7.  
Jer. 31. 31, &c. ) but in our hearts also, Jer.  
31. 33. As *Jonathan*, because he delighted  
in David ( 1 Sam. 19. 2. ) and loved him as  
his own Soul, regarded not the disparity of  
their condition, but divested himself of his  
Princely robes, to adorn his servant, and

having given, and tyed his heart to him before, now gives his hand, and binds himself to him in a sure knot of a friendly Covenant, ( *1 Sam. 18. 1, 2, 3.* ) so our most gracious Lord, *having his delights with the Sons of men* ( *Prov. 8. 31.* ) *loving us beyond knowledge*, ( *Ephes. 3. 19.* ) so far descended (in the depth of his love) from the height of his Majesty, that he even *bound himself to the clay of his hands*. Perhaps the learned Heathen might have some dimm sight of this great *Mysterie*, and veiled it under the Fable of *Pygmalion*; who having framed a curious statue in the form of a Woman, fell into love with it, and when he had gotten it enlivened, married it. Love even desires union and communion with the beloved. This incomprehensible goodness of God, and great *Mysterie of Godliness* will be best opened unto us by way of Question, and Answer.

*Quest. 1.* Hath God never made more Covenants with man than one? *Ans.* God hath made divers Covenants; ( as *Gen. 9. 9, &c.* ) but specially two, the *Old*, and *New*, ( *Jer. 31. 31.* ) or the *first*, and *second Covenant*, ( *Heb. 8. 7.* )

*Quest. 2.* With whom did God make these Covenants? *Ans.* With the two *Adams*: the first with the *first Adam*, and his seed: the second with the *second Adam*, and his seed: the first made with a servant, and therefore

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*A Father's Testament.*

fore a *Covenant of works*, in this tenure, *Do this and live*, (*Gal. 3. 12.*) The second made with the *Son*, and therefore a *Covenant of Grace*, wherein God giveth what he asketh, and worketh, what he commandeth : bids us, *Live*, and so gives us life, (*Ezek. 16. 6.*) commands his *Covenant*, (*Psal. 111. 9.*) and so writes it in our hearts, *Jer. 31. 33.* Thus our new *Covenant* is made first, and immediately with *Christ* our *Redeemer*, and mediately with us through him our *Mediatour*; See *Isa. 59. 20, 21. Gal. 3. 16. Quest. 3.* Was then that first *Covenant* broken? *Ans.* By the first *Adam* it was utterly broken, (*Gen. 3.*) and so by all mankind, (*Jer. 31. 32.*) And hence with the root dyed all the branches, (*Rom. 5. 12.*) And certainly never can we sufficiently admire, or bless that miracle of Gods mercy, in which, after that by our treacherous revolture, and rebellion, we had broken *Covenant*, and were utterly fallen into eternal death, and misery, he hath taken advantage (by our breach of *Covenant*) to make a better *Covenant* with us, and by our sin, and rebellion to glorifie his grace, in doing us more good than ever : that seeing we so waveringly fell in the first, we might invincibly stand in the second *Adam*; and having lost our selves, and all our blessedness in the one, we might regain, and eternally retain it in the other.

And hence the first is called the *figure* of the second *Adam*, (Rom. 5. 14.) because as the first was the Head, and Root of our first Covenant, in whom we were all blessed if he stood, and cursed if he fell; so the second is the *Head* of our second Covenant, with whom (because he cannot dye) *our life is hid up in God*, (Col. 3. 3.) in whose eternal blessedness we are everlastingly blessed.

*Quest. 4.* What is our new Covenant? and the matter of it? *Answ.* In a word, as *Christ Jesus* is the *Head*, so is he also the matter of our Covenant. For whatsoever God bestows on us is in *Christ*, and we receive it in him; and whatsoever he requireth of us, *Christ* doth it in us, and we perform it in him: so he *all in all*, Col. 3. 11. Hence he is often called *our Covenant*, Isa. 42. 6. & 49. 8. Observe it in some particulars: 1. He promiseth to *save us from all our enemies*, (Luk. 1. 74.) and gives *Christ* to be *our Salvation*, Act. 13. 47. He Covenants to make us blessed, and gives him to be what he promiseth to give, Gen. 22. 18. 2. He sees that we are filthy, (Psal. 14. 3.) and therefore demands of us that we wash, (Jer. 4. 14.) and be pure *as he is pure*, (Levit. 11. 45.) He knows how unable we are to do it: For though we wash us with *nitre*, and take much *sope*, yet our *iniquity*

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iniquity is marked before him, (Jer. 2. 22.) As well can the *Ethiopian* change his skin, or the *Leopard* his spots, (Jer. 13. 23.) Himself therefore undertakes it, and covenants to wash and cleanse us from all our filthiness, Ezek. 36. 25. Hence he openeth a fountain to us (even in the side of the Lord Jesus) for sin and for uncleanness, (Zech. 13. 1.) gives us Christ, and Christ washes us in his blood, Rev. 1. 5. 3. He knows our foolishness. My people are foolish, sottish children, (Jer. 4. 22. Tit. 3. 3.) that we are beasts, and brutish in our knowledge, (Jer. 10. 14.) And his infinite Wisdom can take no pleasure in fools, (Eccles. 5. 4.) commands us therefore to be wise, (Psal. 2. 10.) and often exhorts us to it. Oh that they were wise, (Deut. 32. 29: Again, Ye fools! when will ye be wise? (Psal. 94. 10.) but knows it is out of our reach, (Wisdom is too high for a fool, Prov. 24. 7.) Himself therefore gives it liberally, and upbraids not (Jam. 1. 5.) gives Christ (his wisdom, 1 Cor. 1. 24.) to be our Wisdom, (1 Cor. 1. 30.) 4. The Lord knows we are Captives of Satan, taken by him at his will, (2 Tim. 2. 26.) servants, or slaves to divers lusts, (Tit. 3. 3.) commands us to loose ourselves from our bonds (Isa. 52. 2.) to deliver our selves, (Zech. 2. 7.) knows we can never be free till the Son makes us free, (Joh. 8:36.)

8. 36.) Himself therefore proffers to be our Redeemer, (Isa. 41. 14.) and gives the Lord Jesus to be our Redemption, (1 Cor. 1. 30.) In a word ; we are dead, and he our life, we hunger-starved, and he our food, (Joh. 6. 35.) we naked, and poor, he our cloathing, and riches (Rev. 3. 17, 18. Gal. 3. 27.) we blind, and even darkness, (Eph. 5. 8.) he our light, (Joh. 8. 12.) we excluded from the Kingdom of Heaven, he the Door to enter us, (Joh. 10. 9.) we straying, lost sheep, he our way, (Joh. 14. 6.) and Shepherd to conduct us, (1 Pet. 2. 25.) we dull, he the Quickening Spirit, (1 Cor. 15. 45.) we weak, and can do nothing, (Joh. 15. 5.) he our strength, through whom we can do all things, (Phil. 4. 13.) we altogether empty, no good thing in our flesh, (Rom. 7. 18.) he our fountain and fulness of grace, Joh. 1. 16.

Quest. 5. What special benefit do we receive by him, being now made the Head, and matter of our Covenant? Answ. Infinite, and specially that fulness (even now) in him which we cannot yet have in our selves, and that perfection whereby our weak persons, and failing actions are accepted in him. Thus the righteousness of the Law is fulfilled in us, (though not yet by us) Rom. 8. 3, 4 for he is the end, or perfection (τελος) of the law for righteousness unto every believer, Rom.

our 10. 4. we are in him *unblameable, in him accepted,*  
*Lord Ephes. 1. 4, 6. To which end he is made sin*  
*for us, (who knew no sin) that we might be*  
*life made the righteousness of God in him, 2 Cor.*  
*Joh. 5. 21.*

ath- Secondly we receive in him a sure, and  
 27. *Immoveable estate: a Kingdom which cannot*  
 8. *be moved, Heb. 12. 28. a life, that cannot*  
*from dye: for being grafted in him, we cannot*  
*en but live: because he lives, we shall live also,*  
*deep Joh. 14. 19. He dyeth no more, death hath*  
*d to no more dominion over him: and (Im) In the*  
*e the same manner are we dead unto sin, but alive*  
*reak, unto God in Jesus Christ our Lord, Rom. 6.*  
 our 9, 11. And as grafts which are implanted  
 ings in any stock, receive continual sap from  
 good the root, and by it live, and grow, and as  
 onn they increase in bulk, increase also in the  
 nourishment, which is supplied continually  
 e re unto them through their stock, till they  
 and come to their fulness; so the branches of this  
 , and *true Vine make increase, (Ephes. 4. 16.) hav-*  
*ing nourishment ministred, they increase with*  
*lves, be increasing of God, (Col. 2. 19.) till we*  
*per come to a perfect man, to the measure of the*  
*him fulness of the stature of Christ, Eph. 4. 13.*

lfilled This is that great *Prerogative of the second*  
 3, 4 *Covenant, made with the second Adam, in*  
 f the which the Saints rejoice, triumph, and sing.  
 Rom *Who shall separate? &c. Rom. 8. 35. It was*  
 O. 4 granted

granted to Adam (saith August. de Correp. & grat. c. 11.) that he might persevere if he would, but not that he would what he might; but to us, who are grafted into Christ, both that we may, and will persevere. And in the next Chapter. There is now given to the Saints not only such help as was given unto Adam, but such as that perseverance it self is given them: not only that without this gift they could not persevere, but also that by this gift they cannot but persevere.

This is that unspeakable comfort to our drooping souls, and so strong a prop to our weak faith, that being grounded on this Rock we cannot be overthrown. Therefore that holy Father writing upon those words of the 88 Psalm, *I will build up thy Throne to all Generations*, sets up this Trophy, and breaks out into this Triumph: *Christ* (saith he) *sitteth in us, reigneth in us, and shall reign eternally in his Saints.* This hath God promised, if that be not sufficient, this hath God sworn. Because therefore the promise is sure, not according to our merits, but his mercies, we must not Preach that with fear which we must not think of with doubt.

What an Heaven of joy, and consolation floweth from this blessed estate? we indeed in nature are bent to back-sliding, (Hos. 11. 7.) and therefore he undertakes to heal our back-sliding.



*slidings*, (Jer. 3. 22. Hof. 14. 4.) In us there is an evil heart of unbelief ready to depart from the living God, (Heb. 3. 12.) therefore he Covenants to hold our hearts by his fear, that we shall not depart from him (Jer. 32. 40.) we are gadding, and changing our wayes, Jer. 2. 36. but he changeth not, and therefore we are not consumed, Mal. 3. 6. It is a special part of his Royal stile, *Keeping Covenant*, (Neh. 1. 5. Dan. 9. 4. Psal. 111. 5.) The Covenant consists of Promises and Duties : but those duties promised, for whatsoever Duty God demands of us, he promiseth to give, and whatsoever he promiseth, he surely, and fully performeth, and exhibiteth in *Christ* ; so worketh all in us, and for us, (Isa. 26. 12.) much more perfectly, and acceptably than we can.

*Object.* But if *Christ* be given us, as our Fountain, and we replenished from his fullness, how then are we so empty, when he so full, and overflowing ? how are we full of nothing but wants, when he so abundantly replenished with an unexhausted plenty ? *Answ.* 1. There are some nourishing, some starving wants : want of meat, without sense of want : pines the body : wants breeding hunger drive to food, and food yields strength, and growth ; were our wants without feeling, we could not hunger for

for the *Lord Jesus*, and his righteousness. We are sensible of them, and therefore hunger, and thirst for *Christ*; we are blessed, and shall certainly be *satisfied*, Matth. 5. 6. when therefore we find thirst and hunger, why should we fear to repair with all assurance to this full Fountain? What Well denies us water? how freely doth light lend, and give light? He that is the Sun of Righteousness, and Fountain of living Waters invites thee to come, and when thou comest, gives freely, Rev. 22. 17. He draws thee to himself, (*Joh. 12. 32.*) poureth out his Spirit unto thee, (*Prov. 1. 23.*) satiates the weary soul, (*Jer. 31. 25.*) and will surely make it to flow with Rivers of living water, Joh. 7. 38. This passage also may we conclude with that excellent Poet.

*Boetius. Libr. 3. Metr. 12.*

Thrice happy soul, that turns his Sphere of sight  
To that great Sun, and Fount of goodness bright;  
Thence fills his waining Orb with true, eternal light.

**Happy!**

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Happy ! who loosing his clogg'd feet, and hands  
From pressing earths, and hells oppressing bands,  
Mounts, soaring up to Heaven, and at that haven lands.

Once *Orpheus* plaining at his Spouses bier,  
Gave Rocks a weeping eye, and listning ear ; (hear.  
Brooks staid their hasty stream; woods left their roots to

But when no Muse his wounded heart could plaister,  
Songs fann'd his fires, and flames brake out the faster,  
His verses pleasing all, but easing not their Master,

Weary of life, to hell he desperate flings,  
There sits his sweetest voice to sweeter strings,  
And into pitty Lords of Shades, and darkness sings.

There what his Mothers spring, there what his eyes;  
(Griefs double fountain) what (which both out-vies)  
Lost-longing love affords, he to stern Ghosts applies.

Hells bauling Dog pricks up his thrice two ears,  
To houl, to bark, to snarl, to whine he fears :  
Haggs still their hissing snakes ; and Furies melt in tears.

Then first *Ixion*, and his wheel take rest ;  
*Tantale* neglects his tast, his ear to feast ;  
The Vulture, full of verse, scorns *Titius* loathed breast.

*Dis*

Die yields, and with this law restores his Love,  
Till hell be left, his fight back must not move.  
Who gives Love laws? alas! Loves only law is love.

Now past black *Stix*, near to the verge of Skies,  
Forc'd by desire, turning his longing eyes,  
*Euridice* (at once) he saw, he lost, he dies.

This Fable looks to thee, who tir'd with night  
Desir'st to draw thy soul to life, and light  
On that Eternal Sun set, fasten, fix thy sight.

If you turn back on hellish Shades to pore,  
Thou ever losest what thou wan'st before: (more  
Thy soul more barr'd from Heav'n, in hell implunged

Seeing then this *Covenant is all our salvation  
and desire, (2 Sam. 23. 5.)* in the next  
place Observe,

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## CAP. IX.

What is required of us to be entered into this Covenant,

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ALL that our gracious God demands of us, is only to *seek him, seek the Lord, and his strength, seek his face continually.* 1 Chron. 16. 11. *Seek the Lord while he may by sound,* Isa. 55. 6. Naturally in this labour we are notorious sluggards; ready to project vain, and imaginary dangers: *There is a Lyon in the way;* and when Gods gracious hand is stretched forth, reaching out his Covenant to us, we *hide our hand in our bosome,* and will not draw it out to receive his offer: when he puts, and even thrusts this *Bread of Heaven* into our hand, it grieves us to bring it again unto our mouth, Prov. 26. 3, 15. Therefore our Lord (who desires not our death, Ezek. 18. 32.) presseth hard his duty upon us: *Seek the Lord, and ye shall live: seek me, and ye shall live: seek him that maketh the seven stars, and Orion, that turneth the shadow of death into the morning, and maketh the day dark with night,* Amos 5. 4, 6, 8. And because this Wisdom

*is the principal thing, (Prov. 4. 7.) therefore he commands us that it should be the first of our thoughts, and wayes: Seek first the Kingdom of God, and his righteousness, Matth. 6. 33. This is his way, and we must walk in it. So do his Saints: With my whole heart have I sought thee, Oh let me not wander from thy Commandments, Psal. 119. 10.*

Conscious of their starting nature they enter into Covenant, and bind themselves with an Oath, and penalty of death to seek the Lord with their whole desire, 2 Chron. 15. 12, 13, 14, 15. Even half servants, and such who have nothing to shew of his Service but a Coat, and Livery, and that so worn, torn, and thread-bare, that men may see their nakedness through it, even these confess (some time) the necessity of it, and in their manner set themselves to this duty, and when they do, (oh mercy!) they lose not all their labour. Those hypocrites, whose hearts were not upright with him, but flattered him with their tongue, yet in their extremity sought him, and enquired early after God: so he forbore them, and destroyed them not, Psal. 78. 34, 36, 37, 38. Jehoshaphat in the life of Jehoram, (2 King. 12. 2.) and Uzziah in the time of Zechariah (meer temporisers, 2 Chron. 26. 5.) sought the Lord and prospered.

And truly there is an absolute necessity which

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which will enforce, and drive us to this search with all diligence. For there are two things which compell the most slothful heart to labour with all industry. 1. The great need of a thing, when he cannot subsist without it. 2. The extream want, when he hath nothing of it. Both here meet, and that in the highest degree. First, We are, in our nature, wholly without him. *Without Christ, without God in the world, strangers to the Covenant of Promise, (and therefore) without hope,* Ephes. 2. 12. we have utterly lost him. As the Gileadites dealt with Jephthah, (Judg. 11. 2.) we have driven him from us, thrust him out of our doors, shut our gates upon him, and even defied him: as they (Job 21. 14.) *Depart from us*; or those in the Gospel, *We will not have this man reign over us,* Luk. 19. 14. we have compelled him by our sins to forsake us, and to separate from us, Isa. 59. 2. *We have broken him with our whorish hearts in departing from him,* Ezek. 6. 9. and so forced him to leave us, Isa. 2. 6. 2. Our need of him is palpable. *We can have nothing, do nothing, be nothing without him*; for, *In him we live, move, and have our being,* Act. 17: 28. Our wants are innumerable, and he the only Fountain that supplies them: Our enemies also numberless, strong, subtil, malicious, and he our

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only

only shield that defends us. Our weakness notorious: Of no strength, Rom. 5. 6. All our strength, hope, comfort lies only in him. Get him therefore we must, or perish; and seek him we must, or never get him. But wherein consists this seeking of God? In all seeking, 1. The heart seeks in the desires, and longings of it. 2. That sets it self, and the whole man on work constantly, and diligently to use all means whereby we may attain what we may desire, and seek. The root is in the heart, that blades in the desire, (mark 2 Chron. 15. 12, 15.) ears, and grows fruitful in the actions, and earnest endeavours. *David seeks God, How?*  
 1. His soul thirsted, *his flesh longed for God.*  
 2. *He follows hard after him,* Psal. 63. 1, 8. so those Saints (Isa. 26. 8, 9.) *in the night desire him with their soul, seek him early in the morning, waiting for him in the way of his judgements.*

Again, that which we seek must be the end of our seeking: whatsoever we seek not for it self, but for some other, we seek not it indeed, but that other, for which we desire, and seek it. God must be sought for himself; we must not in seeking him look to any thing beyond him: when we seek our Lord as the Jews sought Christ, not because of the miracle, but because *they had eaten, and were filled,* we seek not our God, but our bellies.

But



But what are the means wherein we seek, and find? The Lord hath given us blessed means. 1. *Holy Ordinances, the way of his judgements: prayer, the Word, Sacraments:* (See *Isa. 26. 8.*) 2. A powerful Mediator, and prevalent Intercessour with God for man, God, and Man, the Lord Jesus Christ: he the only Door, (*Joh. 10. 9.*) the only Way, by which we come to God, *Joh. 14. 6.* His blood hath scored out our path to the Holiest, a new, and living way through the Veil of his flesh, *Heb. 10. 19, 20.* 3. Faith, which effectually applies both unto us. The Ordinances not mingled with faith profit not, *Heb. 4. 2.* Prayer without faith God accounts howling, *Hos. 7. 14.* the word, men who have no faith count babbling, *Act. 17. 18.* Christ is ours, and dwells in our hearts by faith, *Ephes. 3. 17.* but without faith we are still under the curse, *Joh. 3. 36.* He then that thirsteth for God, looks to Christ in every Ordinance, not to serve himself of God, but to serve him in all faithfulness, this man seeks God.

Many there are which deceive themselves, and suppose they are not now to begin that work: they have long since (they hope) both sought, and found him. But have they prepared their heart? have they put away in-

*A Father's Testament. Cap. 9.*

*quity far from them? do they not suffer wickedness to dwell in their Tabernacles? Job 11. 13, 14. How should men seek, and find God in the wayes of ungodliness? the righteous Lord in all unrighteousness? Can God be found in Atheism? In such wayes they find God (as Balaam his Angel) with a drawn sword in his hand, not as a Father, but a Judge, and Avenger. Indeed if we rejoyce to work righteousness, remember him in his wayes, he will surely meet us in his mercy, Isa. 64. 5. But if we seek him after our own devices, and, though we walk after the imagination of our own wicked hearts, yet dream we shall have peace (Deut. 29. 19.) he will meet us, not as a man; (Isa. 47. 3.) but as a Lion to tear us in pieces, where none can deliver, Psal. 50. 22.*

*And yet further (that we deceive not our selves in a matter of such consequence) we must know that this seeking of God may be considered in divers periods of it. 1. When being without God in the World we seek to be initiated into his service (see *Ad. 17. 27.*) 2. After some breach, when by our misbehaviour we have caused him to withdraw his favour, and to hide himself from us, as *Eccl. 5. 6.* 3. Even when we are in peace, and amity, we must still seek him, labouring to get*

get more union, and communion with him in a continual waiting upon him, and looking unto him, Psal. 105: 4. Some perhaps will think, All this is needless: what necessity of seeking him, when he first seeks us? (*Luk. 15. 4, 8.*) nay finds us before we seek him, (*Isa. 65. 1.*) God indeed loveth us first, (*1 Joh. 4. 19.*) and in his love draws us, (*Jer. 31. 3.*) In infinite love he gives us his Son, (*Joh. 3. 16.*) Thus he seeks us lost Creatures, as that Woman her lost Groat, *Luk. 15. 8.* He lights up the Gospel, and sends in with it that great light, offers him, and in him offers us grace, and happiness: so he seeks, and finds us, as Keepers their strayed Deer; he sends in Hunters, and they hunt us from every Mountain, and every hill, and from holes of Rocks: he sends those Apostolical Fishers, and they shall spread their Nets, (*Ezek. 47. 10.*) and fish them, *Jer. 16. 16.* Till which time we do but (as those blind Heathens) feel after him, *Act. 17. 27.* we sit in darkness, he sends in his Word, and calls us forth unto his marvellous Light, *1 Pet. 2. 9.* we are enemies, he beseeches us to be reconciled, and offers us peace in Christ; but further gives his chosen an heart to know him, (*Jer. 24. 7.*) an heart to fear him, (*Jer. 32. 39.*) an heart to walk in his ways,

(Ezek. 36. 27.) He circumcised their hearts  
 as he did, (Deut. 30. 6.) opens the heart  
 for Christ, (Act. 16. 14.) and brings in the  
 Lord Jesus to dwell there; *Isa. 5. 27.* so  
 he first seeks us in calling us, *seek ye my  
 face*; and then we (when he hath given us  
 that new heart) seek him, when we answer  
*Lord thy face will I seek*, *Psal. 27. 8.* He  
 first waits to be gracious to us, then we wait  
 on him, and are blessed, *Isa. 30. 18.* Let me  
 shut up this Chapter, with that Privately Preach-  
 er, and Prophetical Poet, in this Paraphrase  
 (in Verse) upon his *Ecclesiast. 2.*

## I.

Oh I am ris'd, I faint, I swoon, I dye,  
 I travel all the world to find a station,  
 Where weary souls may safe, and happy lye,  
 I search for rest, feel but vexation;  
 I grope for substance, grasp but vanity;  
 I seek for life, and health, find death, damnation;  
 I meet approaching death, death to eschew:  
 Tired with vain sweat, I wax old, to renew  
 My weary life: so spend, and hate what I pursue.

## II. To

II.

To Pleasures house I sail'd, and safe arriv'd  
I lookt for Joy, but found a Bedlam there :  
Into rich Mammons baggs, and Chests I div'd,  
But saw them fill'd with grief, with care, and fear :  
The Crown was but a Skerp, where swarms are hiv'd  
Of stinging thoughts ; it wears me which I wear.

Has man no good ? is't lost ? or am I blind ?

Who ? who will point the way ? or clear my mind ?  
To find what I should seek, to seek that I may find ?

III.

Look as th' industrious Bee from flower to flower  
Jumps lightly, visits all, but dwells in none :  
Or as a sickly taste tries sweet, and sowre,  
Runs through a World of dishes, finds not one  
To please his curious Palate : has no power  
To relish what it likes : this bit, that bone

Long'd for, and loath'd : thus my uneasie breath  
In Earth, Sea, Ayer, Heav'n vainly staine for rest :  
But serving them is curs'd, and serv'd by them not blest.

IV. Can

## IV.

Can rivers seek, find rest in restless Seas ?  
 Can Ayer in stormy ayers quiet stay ?  
 Can Heavens find in swiftest raptures ease ?  
 Has only man no Centre ? none to lay  
 His weary soul to rest ? no place to ease  
 His boundless thoughts ? Me thinks I see a ray,  
 A glorious beam break through Heav'n's Canopy ;  
 Me thinks I hear a voice, Come Soul, and see,  
 Come ; here, here lies thy rest ; rest in my word, & me.

## V.

It is thy lovely voice, great Love, oh where,  
 Where, Lord of love, where should I seek to find thee ?  
 In every place I see thy footsteps clear,  
 Yet find thee not : what are the mists that blind me ?  
 I know Lord where thou art, and seek thee there,  
 Yet there I find not : thee before, behind me,  
 On every side I see, yet seeing blind  
 I find not what I see : but heark (my mind)  
 He speaks again : Soul seek, seek thou, and I will find.  
 A great encouragement which will much  
 hearten us in this quest is that.

## CAP. X.

*We shall certainly find, when we  
rightly seek.*

**I**F worldly and carnal men so zealously affect,  
and hotly pursue their earthly objects; the  
ambitious straining for honour, till they crack  
their estates, and brains in reaching after it,  
and yet are often over-reached, and lose  
their prize; the covetous (as horses) draw-  
ing iniquity with Cart-ropes of vanity, de-  
frauding, oppressing, piercing their souls  
with *many sorrows*, yet often put all their  
gains into a bag with holes, (*Heg. I. 6.*) or  
at the least in their end are stript, and  
turned out naked; voluptuous persons hunt  
after pleasures, till they run themselves off  
their leggs, and are *brought to a morsel of bread*,  
and yet commonly either lose their game, or  
(as that Huntsman) are eaten up by their  
doggs; how cheerfully should a *Christian*  
run his course in seeking that immortal ho-  
nour of being a Son, and Heir to the King of  
Kings, those *durable riches, treasures laid up in*  
*Heaven*, those incorruptible pleasures, which  
are

are at Gods right hand, and press hard toward the mark for the prize of the high calling of God in Christ, which following he shall surely obtain, and having obtained shall never lose.

Never did our gracious Lord command his poor creatures, *Seek ye the Lord in vain*, Isa. 49. 15. he hath past his word that in seeking him we shall certainly find, and in finding him shall be ever blessed. His word is his deed, what he speaks is done, what he commands stands fast, Psal. 33. 9. Be assured therefore if thou seek him, he will be found of thee, 1 Chron. 28. 9. 2 Chron. 15. 2. Matth. 7. 7. If you seek for honour, glory, immortality, you shall find eternal life, Rom. 2. 7. Thus hath he frequently promised, and all his promises are *Yea*, and *Amen* in Christ, 2 Cor. 1. 20. *Jadab sought him and found him*, 2 Chron. 15. 15. Even Hypocrites find him, and some favour with him, when they seek, even as much, and as far as they seek. *Abah* temporal humiliation obtained an answerable mercy, 1 King. 21. 29. As long as *Uzziah* sought God, so long he prospered, 2 Chron. 26. 5. It is an infallible dispensation of his Providence (in general) to give every man what he seeks. *He that seeketh good, shall have favour; and he that seeketh mischief, it shall come unto him*, Prov. 11. 27.



It cannot be otherwise. For 1. *Bonus est sui diffusionum*; Good is of a spreading nature. It cannot but communicate it self proportionably to the power which it hath, and to the object which it finds. *He is good, and doth good*, Psal. 119. 68. He is infinitely good, and therefore infinitely communicates himself, as well to the *Son*, by generation, as to the *Holy Ghost*, by procession; yet finitely (as they are capable) to all his Creatures, as well in their Creation, making them very good, (*Gen. 1. 31.*) as in his providence, and dispensation; his open hand fills them with good, Psal. 104. 28. and man being created after his own image, and after his fall capable of the divine nature, he offers and imparts it to them who take his offer, 2 Pet. 1. 4.

Secondly, He is Love, (1 John 4. 16.) *gracior*, (Exod. 34. 6.) loving before, above, contrary to our deservings. This love our Saviour thinks best to express in the relation of a Father, (Luk. 11. 11, 12, 29.) so loving, that he waits to be gracious unto us, (Isa. 30. 18.) that he is found of those that seek him not, and makes himself manifest to those that ask not after him, (Rom. 10. 20.) so unexpressably, and unconceivably loving, that when he had bestowed all his Creatures upon us, he yet satisfied not his love, till he had given (a gift fully proportionable

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to his incomprehensible love) the *son* of his love, his only begotten, that we being destroyed by our selves, (*Hos. 13. 9.*) might through him never perish; being dead in our selves might have eternal life in him, (*Joh. 3. 16.*) being enemies in our nature might be reconciled to him, *Rom. 5. 10.*

Thirdly, He is the *Truth*, *Joh. 14. 6.* How frequently hath he promised, that if we seek we shall find (as before) and faithful is he that promiseth, *who will also do it*, *1 Thel. 5. 24.* Thus *Mercy, and Truth meet together*, *Psal. 85. 10.* And to this purpose are they met, fully to assure us of success in seeking, *Deut. 4. 25. to the 32.* And observe that when for their rebellion the Lord had scattered his revolting people among the Heathen, and given them up to their whorish hearts, to serve wood, and stone, yet even from thence when they shall seek the Lord, they shall find him. And what is the reason that after such bitter provocations he will be found of them in their deepest misery?

1. His mercy: *for the Lord thy God is a merciful God, he will not destroy thee.* 2. His truth, and faithfulness; (*nor forget the Covenant of thy Fathers which he swore unto them, ver. 31.*) How then should any poor soul that seeks with longing miss in finding. Thou lovest him; he more (infinitely) loveth thee:

Thou

Thou seekest him, he first seeketh thee. Thou wouldst find him, he will surely find thee: thou desirest to meet him, doth not he promise to meet thee? (*Isa. 64. 5.*) nay thou goest to meet him, but he runneth to meet thee, Luk. 15. 18, 20.

But that cunning, and lying Serpent, and our own unbelieving hearts will put in a barr, and lay a notable stumbling block in our way concerning this truth. They will object, It is not only apparent that many have not found the Lord, who yet have earnestly sought, but the Lord himself plainly testifies, that many shall seek, and not find, Luk. 13. 24. *They shall go with their beads, and with their flocks to seek the Lord, and shall not find him,* Hos. 5. 6. but we must know that as in other actions, so in this, that which is not right, indeed is not. It may seem to be, but is not what it seems: A lip-love is indeed no love (*1 Joh. 3. 17, 18.*) A dead faith, no faith: so that seeking which is not right, is indeed no seeking.

What then is that right seeking, to which God hath annexed this promise of finding? Three things are necessarily required in seeking to make it right, and prosperous, 1. That the place, *Where.* 2. That the time, *when.* 3. That the manner, *how,* be all right. He that seeks Grapes of Thorns, or Figs of Thistles,

## A Father's Testament. Cap. 10.

Thistles, neither finds what he seeks, nor indeed seeks to find : for he seeks in a wrong place. He that seeks Grapes of the Vine, and Figs of the Figg-tree, but out of season (in Winter) seeks not in due time, and finds nothing but his own folly. He that observes time, and place, but neglects the right manner of seeking, is still out of the way of finding. *The soul of the sluggard desireth, and hath nothing, (Prov. 13. 4.) he will not Plow by reason of cold, therefore shall he beg in Harvest, and have nothing, Prov. 20. 4.* If a man go with his Cart into the Field, (a place of Corn) and in Harvest (the time of Corn) but never Ploughed, sowed, &c. he may load all his Harvest in an empty Wayn, and return with an empty belly.

Where then must we seek? Not in our selves; not in our Righteousness, or works; we are meer Thorns, and Bryars, *Ezek. 2. 6.* The blessed fruit of the true *Vine* grows not in our cursed nature. Nothing there but sowre, and wilde grapes, *Isa. 5. 4.* *Erring Israel following after the Law of Righteousness, attained not unto the Law of Righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law, Rom. 9. 31, 32.* Only we find, and enjoy *God in Christ*, only in *Christ* he is appeased,

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2 Cor. 5. 19. *only well-pleased in Christ, Man.*  
 3. 17. *In him we are accepted, Ephes. 1. 6. By him we have access to God with confidence, Ephes. 3. 12. One cannot possibly come to God as a Father but by him, Joh. 14. 6. In him adopted, Ephes. 1. 5. In him begotten to an incorruptible inheritance, 1 Pet. 1. 3, 4. In him blessed with all spiritual blessings, Ephes. 1. 3.*

But where shall we seek *Christ*? who shall ascend into heaven, to bring down the fruit of *Christ's* resurrection, and ascension for life unto us? who shall go down to the deep to fetch thence the death of the *Lord Jesus*, and apply the vertue of it to our souls? The *Apostle* answers: *The word is nigh unto thee in thy mouth, and in thy heart. This is the Word of faith, which we Preach. For if thou confess with thy mouth, and believe in thy heart that God raised him from the dead, thou shalt be saved, Rom. 10. 6, 7, 8, 9. Christ therefore is offered thee in the Word, given by faith: the Word brings him to thee, thy faith receives him, holds him, leads him into the chamber of thy heart, and there he dwells with thee, Ephes. 3. 17. As therefore only Christ brings thee into favour with God, so the Word brings Christ to thee, and faith grafts thee into Christ.*

But although the *Lord Jesus Christ* with his

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own mouth, and his blessed Spirit have so frequently, and clearly testified, that the Word Preached is the incorruptible seed, whereby we are *barn again to this incorruptible inheritance*, (Luk. 8. 11. 1 Pet. 1. 23. Jam. 1. 18.) and the food, (*strong meat, and milk*) whereby we are nourished, and grow up into our Head in this life of God; yet what in the World is more despised, and rejected? If you look to the judgement of some (professed, and in name) *Christians*, they account it (as those *Greeks*) *foolishness*, (1 Cor. 1. 18, 23.) and therefore utterly despise it, *Act. 13. 41*. They dare deride it even in the mouth of *Christ* himself, (Luk. 16. 14.) how much more in the mouths of his poor messengers? If you look unto their wills, they are resolved against it, (Jer. 44. 16.) will not hear, but reject it, (Jer. 8. 9.) If to their affections, they hate it; hate the knowledge of it, (Prov. 1. 22, 29.) hate him that brings it, (*Amos* 5. 10.) yea even him that sends it, *Joh. 15. 22, 23, 24*. Indeed if they would enquire of *Christ*, and hearken unto him, teaching us where to find him, he would direct us: *Go thy way forth by the footsteps of the flock, and feed thy Goats by the Tents of the Shepherds*, Cant. 1. 8. But proud fond men know not (as that *Eunuch*, *Act. 8. 31*.) the need of a Guide. Their

staff

*Man* can better grope out their blind wayes, *Hos.* 4. 12. They walk after their own devices, (*Jer.* 18. 12.) and will have no other Counsellor but their own mouth, *Jer.* 44. 17.

Some again seek him at ease, on their beds, and so find him but in a dream, *Cant.* 3. 1. Some look for him in the broad wayes of a common profession as those Jews, *Matth.* 3. 9. *Joh.* 8. 33. They are children of Abraham, Circumcised, &c. so many Christians: They are born in the Church, Baptised, call Lord, Lord, &c. but how should they find the True way in the false, the narrow in the broad? There they shall hear him thundering as a Judge: *I never knew you, Depart from me ye workers of iniquity, Matth.* 7. 14, 23. Know assuredly when the Spouse her self thus sought, she found him not. *She sought him on her bed but found him not, sought him in the streets, and broad wayes, but found not:* but when she enquired of the Watchmen, she soon found him, *Cant.* 3. 1, 2, 3. Hear him therefore in his word; *Watch daily at his gates, and wait on the posts of his doors, and he will make thee blessed, Prov.* 8. 34.

Secondly, what is the season, or right time of seeking? Gods time, not ours. There is an acceptable time, (*2 Cor.* 6. 2.) a time when God will be found, *Isa.* 55. 6. The longest extent reacheth no further than the limits of

this short life. After death instantly follows Judgement, *Heb. 9. 27.* where the tree falls, it lies. 2. There is a time when the decree brings forth, *Zeph. 2. 2.* which if we prevent not, we perish. As far as I can discern by the word, God limits a time, and after the Date is out, we are shut out (*Heb. 4. 7.* and specially, *Luk. 13. 35.*) A time when the door stands open to give us entrance, a time when the door is shut, and we knock, beg, and plead hard, but all in vain. For though God never excluded a repentant, humbled, and softned heart, yet when men have despised his patience, forbearance, and offers of grace, God may justly, and doth frequently give men up to hardness, and leave them to their impenitency, to treasure up wrath against the day of wrath, *Ezek. 24. 13.* *Rom. 2. 4, 5.* 3. There is a set time; the Lords Day, or (as our Homilies call it) the *Christian Sabbath*. And for mine own judgement I am perswaded, that as a Sabbath is the bond, which holds the Church in the true Worship of God, so the neglect, and contempt of that Ordinance is the bane of true Religion, the root of all profaneness, and Atheism, and the great breach wherein Superstition, Error, and Schism have overflown, and surrounded the *Christian Churches*; In this matter therefore consider, and ponder these few observations.



1. A Sabbath is nothing else but a *day of rest*, separated from the labours of our earthly, and consecrated to the labours of our Heavenly callings. This (I take it) is apparent, *Exod. 20. 10.* where not only a cessation from our earthly vocations is required, but the *sanctification* (or keeping that day holy) is enjoined.

2. A Sabbath instantly after the *Creation* was instituted, blessed, and sanctified by God himself; and therefore (as far as I can discern) was born with the world, hath lived with it to this present, and shall never dye, but be changed into that eternal Sabbath; yea even our heavenly *Father himself*, thus far kept a Sabbath, that he rested that day from all his works which he made, (*Gen. 2. 2.*) and propounds his practice as a kind of precept to his Children, *Exod. 20. 11.*

3. By vertue of the *Decalogue*, (and that fourth commandment in it) a Sabbath is of moral obligation to the *Jews*, and bound them to a necessary, and religious observation of it.

4. A moral equity of the 4 *Commandment* is generally by all confessed, obliging all men to a sufficient, and convenient time for Gods Worship. Now that a Seventh-dayes

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Sabbath was (in the *Jewish Church*) this sufficient, and convenient time I conceive will not be denyed, neither can any (I think) yield any good reason, why a seventh day should be the equity of the Sabbath (a time sufficient, and convenient) *then*, and *now* inconvenient.

5. We now where find this statute of a seventh dayes Sabbath abrogated by the Law-giver, (who then can repeal it?) but only translated to the first day of the week: which that it is done, is apparent, but whether done by *Christ* himself in person, or (which is equivalent) by his *Spirit* in the Apostles, appears not. And therefore that Appellation of the *Lords day* used by the *Spirit*, (*Apocal. 1. 10.*) is the fittest title which *Christians* can give it.

But of all other seasons the most special, and happy is that, when *God draws neer*, and even offers himself to be found, *Isa. 55. 6.* when by his voice in his word he calls, *Awake thou that sleepest, arise from the dead, and Christ shall give thee light*, *Ephes 5. 14.* when he maketh us that gracious proffer, *Turn ye at my reproof, behold I will poure out my Spirit unto you*, *Prov. 1. 23.* when (as that Angel deals with *Peter*, *Act. 12.*) he smites sleep out of our eyes, shakes us out of our drowsiness, and by corrections offers himself as a Fa-  
ther

ther unto us, (Heb. 12. 7.) and so by his quickning Spirit moves, and stirs our secure, and sluggish spirits. As when the waters in that pool were troubled, healing followed, (Job. 5. 4.) so when the Messengers of God have by his word stirred, and troubled us, if then we instantly step in, and take hold of his grace, health, and salvation will certainly follow. But take great heed of delays (see Psal. 119. 60.) If it be inhumanity to say unto a neighbour, it is most impious to say unto God, Go, and come again to morrow, Prov. 3. 28. Saints seek early: (Isa. 26. 9.) and then the promises meet them. *They that seek me early shall find me,* Prov. 8. 17.

*Object.* But some may seek early, and not find, Prov. 1. 28. *Answ.* There is Gods day, and our day. The Lord himself riseth early, and calls, Jer. 7. 25: Then if we stir up our selves to seek, we shall find him, Psal. 63. 1, 5. but if we let pass his day, and seek in our day, our early will prove too late. *When he slew them, they sought him, and enquired early after God,* Psal. 78. 34. But then he had sworn in his wrath that they should not enter into his rest, Psal. 95. 11. They lived long after, but never entred.

3. Lastly how, or after what manner must we seek? 1. As famisht persons, with hun-

ger, and thirst. *Ho every one that thirsteth, Come to the waters,* and *Isa. 55. 1, 2.* Thus we are constantly invited. *Let him that is athirst come,* *Rev. 22. 17.* Thus accepted. *I will give to him that is athirst of the fountain of the water of life freely,* *Rev. 21. 6.* Now hunger, and thirst are those natural, and ordinate affections of the body, rising from a sense, and grief of want, whereby it vehemently, and constantly desires the food wherewith it is nourished, and grows. But as there is an inappetence, so is there also an inordinate desire of meats and drinks, rising from distemper; a disease; not hunger, but the hungry evil; not thirst, but dropsic-thirst, coveting excess, devouring rather than eating, and then vomiting, but never satisfied: Thus is it with our spirits: The true hunger therefore includes, 1. Emptiness. 2. Longing. 3. A constancy; that is an ordinate, and seasonable return of this desire, rising not from distemper, but emptiness, and such an emptiness as proceeds from the right use of this food, well digested into the inward man for growth. Some are full gorged with lusts, and so loath this honey comb, *Prou. 27. 7.* Some very empty, but not at all hungry, as those that are dead, or deadly sick. Those *Laodiceans* were poor, empty, naked, but not hungry, as dreaming that they were

were rich, and wanted nothing, Rev. 3. 17. Some are full of longing, but nothing empty; as that Ruler (*Mark* 10. 17, 22.) who had he been as empty of temporal living, as he was greedy of eternal life, would have willingly accepted that easie condition, to have bartered earthly for heavenly treasures.

When all these meet together in the heart, and make it hungry, they fail not to satisfie, and make us blessed, *Matth.* 5. 6. But when they are severed, and single, they prevail nothing.

Secondly, We must seek with the *whole heart*, not divided, nor double: so if we seek, we shall surely find him, (*Dent.* 4. 29.) And blessedness with, and in him, *Psal.* 119. 2. But a *divided heart is ever faulty*, *Hof.* 10. 2. and a *double heart*, (wavering betwixt God, and *Mammon*, *Christ*, and *Lust*) obtains nothing, *Jam.* 1. 7, 8.

Thirdly, With a *Washed heart*, purged from the love, and dominion of sin: For as all Sacrifices (and even our prayers) are loathsome, when they are presented with *unclean hearts* (*Prov.* 21. 27.) so when we are washed, the most deep-died sins cannot hinder our acceptance, *Isa.* 1. 16, 17, 18. If we regard wickedness in our hearts, the Lord will not hear us, (*Psal.* 66. 18.) but if we forsake

for sake our sin, we shall find mercy, Prov. 28. 13.

Fourthly, when we have thus sought, we must wait upon God; *The Lord is good to them that wait for him; to the soul that seeketh, Lam. 3. 25.* The experience of Saints will ratify this truth. *I waited patiently for the Lord, and he inclined unto me, and heard my cry, Psal. 40. 1.* Our blessed God hath long waited upon us to be gracious unto us, and to shew us mercy; and blessed are they that wait upon him to receive mercy, Isa. 30. 18.

If then you seek your portion aright; if you seek God in Christ, Christ in his Word; if you seek him in due time, his time, his day, when he offers himself, and stirs your hearts; if you delay not, but when God riseth early to call you, you wake early to meet him; if you seek with an hungry, intire, washed heart, patiently waiting upon the posts of his doors, he will certainly open the door, let you in, give you life, and make you blessed.

I will also finish this Chapter with a verse borrowed from divers of those *Poetical Proverbs*.



Vast Ocean of light, whose rayes surround  
 The Universe, who know't nor ebb, nor shore,  
 Who lend't the Sun his sparkling drop, to strow  
 With overflowing beams Heav'n, ayer, ground,  
 Whose depths beneath the Centre none can sound,  
 Whose heights 'bove heav'n, and thoughts so lofty soar  
 Whose breadth no feet, no lines, no chains, no eyes survey,  
 Whose length no thoughts can reach, no worlds can  
 bound,  
 What cloud can mask thy face? where can thy ray  
 Find an Eclipse? what night can hide Eternal Day?

Our Seas (a drop of thine) with arms disspread  
 Through all the earth make drunk the thirsty plains;  
 Our Sun (a spark of thine) dark shadows drains,  
 Guilds all the world, paints earth, revives the dead;  
 Seas (through earth pipes distill'd) in Cisterns shed,  
 And power their liver springs in river veins.

The Sun peeps through jet clouds, and when his face  
 (and gleams  
 Are maskt, his eyes their light through ayers spread,  
 Shall dullard earth bury life-giving streams?

Earth's fogs impound heav'n's light: hell quench hea-  
 ven's kindling beams?

How

How mis I then? in bed I sought by night,  
 But found not him in rest, nor rest without him.  
 I sought in Towns, in broadest streets I sought him,  
 But found not him where all are lost: dull sight  
 Thou canst not see him in himself: his light  
 Is maskt in light: brightness his cloud about him.  
 Where, when, how he'll be found, there, then, thus seek  
 (thy love:  
 Thy Lamb in flocks, thy Food with appetite,  
 Thy Rest on resting dayes, thy Turtle Dove  
 Seek on his cross: there, then, thus Love stands nail'd  
 (with love,

For surely know that Eternal life, even

# CAP. XI.

All Blessedness is found only in the Lord  
 Jesus Christ.

**T**HE whole Portion of man, all treasures, and true riches, which fill man with true blessedness, are stored up in Christ; Riches, and honour are with him, yea durable riches, and righteousness, Prov. 8. 18. In him

are hid all the treasures of wisdom, and knowledge, Col. 2. 3. He is full of grace, and truth, and from his fulness we all receive, and grace for grace, Joh. 1. 14, 16. and so are we filled with the fulness of God, Ephes. 3. 19. It will therefore be not more needful, than delightful to take a further view of this glorious inheritance; so to kindle, and inflame our dull hearts with more love, and longing after him, to drive us to seek, and quicken us in seeking, that so we may find him.

Of all the Artifices devised, and practised by that envious, and subtle Serpent this is the principal, to draw a Curtain before this express Image of Gods person; who being the Brightness of his glory, (Heb. 1. 3.) if we could behold with open eyes his Divine beauty, would wonderfully ravish our enamoured spirits, and so attract, win, and hold our eyes, and hearts that he would utterly raze out all other vain loves and washy colours, and cause us wholly to despise all those painted flowers of counterfeit beauties, which grow not in his face, and shine not in his eyes.

As therefore that our heavenly Father (*the Father of lights*) in his gracious wisdom, to draw us to Christ, commands his light to shine out of darkness, and opens for it a window in our hearts, to give us knowledge of the glory of  
God

God in (no other object but) the face of the Lord Jesus Christ, (2 Cor. 4. 6.) so this Prince of darkness imployes all his Engines, with all diligence, to obscure that light of the Gospel, lest in it this Image of God should shine out unto us, 2 Cor. 4. 4. And as he by his false Apostles (deceitful workers) labours to distort those amiable lineaments, and darken the radiant beauties of the Lord Jesus: so our God sets his servants of the Ministry on work, (*παρακαλῶν ἡμᾶς ὡς ἔσται*) Gal. 3. 3. to limb out Christ in all his love, and excellency to us.

Now it is he who hath committed that pencil of his Gospel into my weak hand. I desire therefore, as I can, (a poor Apprentice in my trade) and as I have learnt of him, to describe him to you; you know well, as other Princes, so this King of Kings woos by picture. He sends here unto you drawn by a rude hand his pourtrait, which (as diam as it is by reason of my unskilfulness) is able (through his working) to enflame your hearts with love, with sickness of love, with ardent desire, and restless longings after him.

As in the Creature there is a double quality which kindles affection, either simple, whereby it self is perfect, or relative, whereby others are bettered; so is there in our Lord, and Creator a double excellency, simply

simply considered wherein himself is incomprehensibly blessed in his most glorious perfections, relative in his *infinite* both goodness, and fulness to supply our imperfections, and fill us with blessedness.

For the first, because our infirm eyes would soon be dazeled with the rayes of that *Sun of Righteousness* (if in open light, and full view he were presented to us,) therefore the *Lord* is pleased to mask the face of that glorious lustre with shadows of earthly comparisons, and to let us (here) see the sight of it as through a cloud.

Now as corporal beauty consists, 1. Of a comely feature, (when the whole body, and every limb is cast into a due frame, keeping just proportions, and every one fashioned in right mould, neither excessive, nor defective) and 2. Of an amiable colour, disspread over the whole body, and every member; when each part is dressed, and tired in such livery as most commends it to the eye of the beholder; so also doth the spiritual: view curiously drawn, *Cant. 5.* from the 10. v. to the end. There may you behold *our* ~~be~~ excellently pourtrayed by the hand of *our* own *Spirit*, as well in all his excellencies, *head, locks, eyes, cheeks, lipps, hands, leggs,* *a countenance, mouth,* as also in his most lovely colours, *white, and ruddy,* &c. The meaning

meaning is, Look as a person excellently comely in all the lineaments, and proportions of every member, and exquisitely fair in the natural tapestry of a pure complexion is a most ravishing object to an eye of flesh; so in that *second Adam* (*the quickning Spirit*) could we lift up our eyes to take a full view of his dazeling beauties (which now are veiled from our imperfect sight, for *no man can see him and live*) could we behold (in their measures) those his most glorious Attributes, and then clearly discern that infinite purity, shining, and sparkling in every one of them, it would (as once it certainly shall) fill our spirits with heavenly raptures, and ravishing extasies in contemplation of those divine beauties.

Take a more particular, and distinct view of these most glorious perfections. Look what *comeliness* is in man, that in *Christ* is *Omnipotency*, or *All-sufficiency*. *Comeliness* is nothing else but that form of body, whereby every limb is so placed, grown, and proportioned, that it is apted for its office, and for the use of the body: were the Eye (*the Spy of the body*) placed elsewhere than in the Watch-towre, were the hand, or foot turned backward; how should they execute their office, and discharge their duties? But when the eye, the ear, and every part is

seate

seated, and shaped, as that it is most fitted, and best enabled for the work unto which it is designed, and no work of the body which some part is not able to effect for it, then it is seemly, and lovely : So what is that *All-sufficiency, and Omnipotency in Christ*, but that infinite, and excellent measure in all his divine Attributes, whereby he is able to do, and doth all things in Heaven and earth ?

Look then upon the *Lord Jesus*, and behold in him. 1. His Almighty eye of Wisdom, and providence, *running to and fro through the whole earth, to shew himself strong in the behalf of them whose heart is perfect with him*, 2 Chron. 16. 9. Consider that his Almighty ear of grace, and mercy, *which hears from the ends of the earth*, (Psal. 61. 2.) *and from the belly of Hell*, Jon. 2. 2. Behold that his Almighty mouth, *which speaks, and it is done, commands, and it stands fast*, Psal. 33. 9. Take a view of the Almighty arm of his power, and hand of his justice, effectually working, and equally distributing whatsoever, and howsoever he wills in Heaven, and earth, subduing all things to himself, and disposing all events, and Creatures at his pleasure. As therefore it is the *Comeliness* of him that all his limbs are so ordered, and named that he can with all facility, and  
H agility

agility do every work which concerns the good of the body ; so that which sets an excellent luster upon *Christ* in the eye of a *Christian* is that his *Almightiness*, whereby (in all his Attributes) he is able perfectly to work whatsoever is necessary, or convenient for his Body, and Spouse, and to do whatsoever he will in all the world.

2. As all the limbs of the body are not a little commended to the eye by the fairness of the skin, not dried in the smoak of a burnt constitution, nor drowned in the paleness of a phlegmatick complexion, but every part drest in those colours of beauty (*red, and white*) shining in their natural pureness; so is there in *Christ* an excellence of spiritual purity, far surmounting the expression of words, or comprehension of thoughts in any creature.

This purity is nothing else but his *holiness*; the beauty, and glory of all the rest. His wisdom is an holy wisdom, his mercy an holy mercy. His mouth, arm, hand, together, and infinitely holy. When so comely proportions of body march under those lovely colours of Beauties ensigns, how easily do they make a breach in the eye? conquer, and lead captive the heart, and swear it a willing servant to fleshly love. But when the *Lord Jesus* looketh forth of his Window



*Window when he sheweth himself (but) through a lattise,* (Cant. 2.) He wounds the hearts of men, and Angels; he ravishes the soul, captivates the understanding, fires the affection with unquenched longings: no such hell as to be estranged from him; no such Heaven as union with him. We have a proverb that love will tune a very harsh, and unstrung heart into poetry, and singing. But when the Creatures, though with covered faces, (for who is able with open eye to behold the full blaze of his beauty?) look upon the face of his *Holiness*, they are swallowed up in admiration of his excellence, and fill their mouths, and the world with songs of his beauty. They call up one another in their *Antiphones*, or *Verses*, to praise him, *Psal.* 30. 4. & 97. 12. and all (men, and Angels) *joyn in the Chorus*, chanting *Holy, Holy, Holy Lord of hosts*, *Isa.* 6. 3. *Rev.* 4. 8. Clean wayes how easie, and pleasant? clean *linnen* how sweet, and slightly? pure *laver* how wholesome? pure metals (gold, or silver) how precious? what then is that purity of the *divine essence*? how *glorious in holiness*? *Exod.* 15. 11. In this alone see the excellency of it. It is a working beauty, mightily, almightily working on every object that looks upon it. How long may we behold the fairest Virgin on Earth, and yet

our selves be no whit the fairer? But when we fasten our eyes upon this beauty of *Christ*, it leaves the impression of the same glory, and excellency upon us. And as it is with that great Light, (the *Sun*) it guilds the Heaven, stars, earth, trees, and every Creature with which it converses, and paints them with his light, and luster; so that greatest, and uncreated *Light*, that *Sun of Righteousness*, when we behold him, stamps his *divine nature*, and glorious image upon us: If *Moses* do but see his back only, his face shines, and glitters, so that his Brother *Aaron* feared to approach him, *Exod.* 34. 30. If *Christ* in his humanity converses with his *Father*, not only his face sparkles, as the *Sun* (*Matth.* 17. 2.) but his very rayment shines, and glitters in pure whiteness (*Mar.* 9. 3. *Luk.* 9. 29.) and hence is it that when we shall see him as he is, we shall be as he is, *1 Joh.* 3. 2.

Secondly, Look to that relative excellency wherein we communicate with him; we must know that whatsoever is his, is ours also (by participation) when he is ours, and we are his. He endows us with all his goods, not only with these outward things, (*Paul*, *Apollo*, *Cephas*, the *World*, life, death, things present, future all are ours, *1 Cor.* 3. 21.) but with all those excellencies which are himself

himself: His arm of power, his hand of justice, his ear of mercy, his eye of Providence, all is ours: he with-holds nothing from us, not his glory: he will have us to see it, and by seeing to have it, *Joh. 17. 22, 24.*

Nay he so far is pleased to descend unto us, that he not only gives himself for us, but will himself be to us whatsoever we want. We are excluded, shut out from God, *without God in the World* (*Ephes. 2. 12.*) he becomes a Door to let us in *Joh. 10. 9.* we were *strayed sheep* wandring in our lost paths, (*Isa. 53. 6.*) he is the *Way* to bring us back to the Heavenly flocks, and folds, *Joh. 14. 6.* when we were *darkness* (*Ephes. 5. 8.*) he would be our *Light*, *Joh. 8. 12.* we were *harbourless*, without any *continuing City*, (*Hcb. 13. 14.*) He will be our *House*: we dwell in him, (*1 Joh. 4. 13.*) for our *house* (or mansion) is not Heaven, but in Heaven; *not made with hands*, but uncreated; not temporal but *eternal*, *2 Cor. 5. 1.* we were hungry, and pined, *feeding on ashes*, (*Isa. 44. 20.*) himself will be our *Bread from Heaven*, *Joh. 6. 35.* he our *drink* indeed, *Joh. 6. 55.* we *filthy*, and even *stinking* in our filthiness, (*Psal. 14. 3.*) he our *Fountain for sin and uncleanness*, *Zech. 13. 1.* we *naked*, (*Rev. 3. 27.*) he our *cloathing*, *Gal. 3. 27.* we in debt, *owed thousands of talents, had nothing to*

pay, (Matth. 18. 24.) he our *Surety*, (Heb. 7. 22.) who hath cancelled our bonds, and *blotted out the hand-writing which was against us*, (Col. 2. 14.) we were *Captives*, (2 Tim. 2. 26.) he the *Price of our Redemption*, (Matth. 20. 28.) we were *fools*, (Tit. 3. 3.) he our *wisdom*, (1 Cor. 1. 30.) we poor, (Rev. 3. 17.) he our *Riches*, (Col. 1. 27. Rev. 3. 18.) we *Vile*, (Job 40. 4.) he our *Praise*, and *Glory*, (Deut. 10. 21. Luk. 2. 32.) we *joyless*, (our very joy *madness*, (Ecclef. 2. 2.) he our *exceeding joy*, Psal. 43. 4. To conclude, *We dead*, (Ephes. 2. 1.) he our *Life*, (Joh. 14. 6.) we *Vanity at our best*, (Psal. 39. 5.) and very nothing, (2 Cor. 12. 11.) he *All in all* (Col. 3. 11.) we empty, he our *fulnes*, Ephes. 1. 23.

Oh that the *Lord* would embrighten our eyes to behold some sparks of this glorious excellency, and our happiness in beholding it! *that the eyes of our understanding being opened, we might know what is the hope of his calling and what the riches of the glory of his inheritance in the Saints*, Ephes. 1. 18. If our God should create for us as many worlds as we could number, what were all these Creatures in comparison of the *Creator*? a drop of a bucket, or the dust of the ballance, Isa. 40. 15. He is the glorious Spouse of our souls, but all the Creatures his servants, and

in him, ours. Let him therefore be the *Covering of our eyes unto all that are with us, and with all others*, (Gen. 20. 16.) upon him let us fasten our sight with all admiration, and burning affection, but on them (in comparison of him) let us look as upon *loss, and dung*, Phil. 3. 8. A chaste Spouse will respect her servants, and behold them, in their affliction with pitty, in their wants with mercy, in their diligence, and service with a kind acceptation, but in competition with her husband (if they would presume to be Rivals in his love, and sharers of her heart, and his bed) with disdain, scorn, and hatred. Let us therefore stir up, and quicken our dull hearts with some such meditation.

I.

How is't, my soul, that thou giv'st eyes their sight  
To view their objects, yet hast none  
To see thine own?

Earths, ayers, Heav'ns beauties they discern; their light  
Fair flowers admires; their several dresses,  
Their golden tresses;

The Lilly, Rose, the various Tulip, scorning  
The pride of Princes in their choice adorning.

II. They

## II.

They joy to view the ayers painted Nations;  
 The Peacocks train, which th' head out vies  
 With fairest eyes,  
 And emulates the heav'nly constellations;  
 [The Ostrich, whose fair plume embraces  
 Kings, Captains, Slaves;  
 The Halcions, whose Triton-bills appease  
 Curl'd waves, and with their Eggs lay stormy seas.

## III.

Pilots fixt eyes observe the Artick Bear,  
 With all her unwasht Starry trains  
 In Heav'nly plains.  
 Night-Travellers behold the Moon to steer  
 Her Ship, sailing (while *Eol* raves)  
 Through cloudy waves:  
 Our less Worlds sunns with pleasure view the light  
 Which gives all beauties beauty, them their sight.

## IV.

Thou that giv'st light to day, to blackness light  
 How art so dull, so dimm in duty  
 To view his beauty,  
 Who quickens every life, lights every light?

His height those Eagles eyes surpasses ;  
Thou wants thy glasses :  
Take up that Perspective, and view those streams  
Of light, and fill thy waning Orb with beams.

V.

Then see the flowers clad in his Liveries,  
And from his cheek, and lovely face  
Steal all their grace.  
See Fowls from him borrow their braveries,  
And all their feather-painted dresses  
From his fair tresses :  
See Starrs, and Moon, the Sun, and all perfection  
Beg light, and life from his bright eyes reflection.

VI.

Look on his lipps ; heav'ns gate there open lies :  
Thence that grace-breathing Spirit blows,  
Thence honey flows.  
Look on his hands, the Worlds full-treasuries ;  
Fix all thy looks his heart upon,  
Loves highest Throne.  
And when thy sight that radiant beauty bears,  
And dazels thy weak eyes ; see with thine ears.

## CAP. XII.

*When our hearts are set upon our Voyage,  
we shall meet with opposition, many rocks,  
and Sirens in our passage.*

**B**UT in this way to our happiness we shall meet with much opposition, we cannot steal such a *Nuptial*: if we will needs be walking in this way of life, he that hath the power of death will beat us with many storms, assault us with many encounters, before we can land in the arms of *Christ*, and be bedded in his bosome.

That great enemy of man (*Satan*) swells with spite, and envy, to see us presented with such an offer, and ready to embrace it; and therefore (in his inveterate malice) will not cease to cross us (as he can) in this blessed match, and high advancement. He bursts his gall to see us contracted unto the *Lord Jesus*; us (poor worms, his captives) pluckt out of his chains, and instantly drawn into a covenant of marriage with the *God* of Heaven! to be admitted to such an union, and fellowship, instated in such a Join-  
ture,



ture, of divine glory, and eternal happiness, which he hath utterly lost ! Oh how can it but grate his heart, and be another hell unto him, who is so stuffed with malicious envy, and envious malice against the Lord Jesus, and his Spouse ?

But as it is with those *Locusts* ( his venomous armie ) so is it with their *Captain*, ( Rev. 9. 19. ) *His power is in his mouth, and in his tail.* He is a Serpent, more subtil than strong, or strong only by subtilty. His lying tongue, and sinful stinging tail is his mighty and (almost) only weapon. Therefore in your passage to your *Heavenly Spouse* he sets many crafty Bauds, and painted Harlots to lay wait for you at every corner, ( Prov. 7. 12. ) we have great need then to stand upon our watch, and to set a strong and faithful guard at our gates ( our eyes, ears, &c. ) lest as he beguiled Eve with his subtilty, so he should corrupt our minds, and inveigle us by those Strumpets, whose hearts are nets and snares, and whose hands bands, Eccles. 7. 26.

That old *Band* ( the world ) and her *Pander* Satan, have painted, and drest up divers Harlots, which, attired in all deceitfulness of cunning allurements, they present to our sight, and so draw away the wandring heart, and eye after lying vanities. The *Turks*  
*Saraglio*

*Saraglio* is not so furnished with Concubines, as this old *Baud* with filthy Stumpets; some enticing the mind, some the heart. Of the former rank are numberless but beside those *Triobolax*, and obsolete (fit now to work only in gross darkness upon blind, or mop-eyed creatures) she hath newly trimmed up two notable Harlots.

The first is that State of *Rome*; but so varied in unwonted tires, so curiously painted by her last dresses (the cunning *Jesuits*) and turchest in new fashions, that we have need of purged eyes, and much intention to know her, and to see her leproushide plastered with fair colours.

The second is that daughter of old *Pelagius*, which by abusing the grace of God in Gods *election*, (binding his choice to the works of men) and advancing the power of man, in mans election, (flattering him with false abilities of an unrenewed will) *perverts the right wayes of the Lord*; who hedging, and walling us out of our wayes, and conducting us only in the way of his grace, brings us to immortality, and glory.

Whithersoever you turn you, one of these will be at your elbow; In every corner you shall meet with the Lovers of these Harlots, doating on their plaistered beauties, and drawing others to the same doteage.

Those

Those Paramours of *Rome* will deeply swear that their Mistress is the Queen of the World, that the Sun (even the Scriptures) borrow all his beams from her eyes, that there is no Paradiſe but in her arms, no Heaven but in her embraces, no hope but in her anchour, no faith but in her breast, no truth but in her mouth : that *if ſhe commands Vices, and prohibits Vertues, you were bound to believe that Vices were good, and Vertues evil.* So *Bellarmin. De Roman. Pontif. l. 4. c. 5.*

The other not ſo loſty in their boaſtings, but as dangerous in their baits, and luringſ. They will promiſe you liberty, (and what is more ſuitable, and ſweet to nature) but make you (as themſelves) *ſervants to corruption.*

Now if you ſhould truſt your own eyes, and *lean to your own underſtanding,* you might eaſily be charmed with their enchantments. But if ever you mean to keep your heart intire for the *Lord Jeſus,* you muſt not afford one glance to theſe his Rivals, but through the glaſs of his word. That (but elſe nothing) will broadly diſplay the putrid loathſomeness of theſe haggs, and rotten puppets.

Be ever aſking, *Where it is written :* this was the buckler of the Ancients. *I adore the fulneſſ of Scripture : Let the ſhop of Her-  
mogenes*

mogenes teach us where it is written : if it be not written, let him fear the woe pronounced against Adders, and detraiers, Tertul. This was the sword of the Spirit, whereby our Saviour himself warded his breast from all those fiery darts of Satan, and beat down all his strong assaults, *Matth.* 4. 4, 7, 10.

But so cunning are some of these Imposters, that they will challenge you at your own Weapon. They have learnt this fence of their old Master (the Devil) who seeing our Lord standing upon this guard, had presently (in shew) the same weapon, and charged it against him; *It is written* (saith he) *Matth.* 4. 6. whereby you see how needful it is for you to have your senses exercised in the word, so discern good, and evil, (*Heb.* 5. 14.) and what necessity lies upon you to meditate in the Word of God, day and night, (*Psal.* 1. 2.) that you may breath your soul in those breathings of that Holy Spirit. The enemy is crafty, the issue of the combate, life or death eternal.

Another sort of Whores that old Band, and Pandar, the World, and the Devil dress up in another fashion, to lay battery to your heart (the will, and affection) and they are as (if not more) dangerous than the former. The first is the Lady *Mammon*, boasting her self the only true Riches, but indeed

a meet

a meer slip, and counterfeit, brass, and copper covered with tinfoyl. Yet how many unstable souls hath she beguiled? She hath all the tricks of a Whore, first in quality, secondly in action. For 1. She is false, and lying: what content, and happiness doth she promise to her Paramours? yet did she never satisfie any Lover, *Eccles. 5. 10.* How should that give man content, which hath no more worth than mans fancy gives it? She drowns us *in perdition*, and destruction, and pierceth with many sorrows, *1 Tim. 6. 9, 10.* 2. She is inconstant, and light; *winged, and flies away*, *Prov. 23. 5.* 2. Her actions also whorish: *she hunts for the precious life of a man*, *Prov. 6. 26.* No less hire will purchase her company than the price of our souls, *Matth. 16. 26.* when she hath shut us within her embraces, she shuts us out of the Kingdom of Heaven. As soon shall a Camel pass through the eye of a needle, as a man loving riches through the strait gate of life, *Mar. 10. 24, 25.* 2. A Whore sells nothing but repentance, and mourning at our latter end, *Prov. 5. 11.* And what do men reap from the love of riches, but *weeping, and wailing, and gnashing of teeth?* *Jam. 5. 1.* The way to keep off our hearts from this false Strumpet is to fasten our eyes upon the heavenly Riches: which are first true; the  
metal

metal not base, but *precious promises*, 2 Pet. 1. 4. *precious faith*, much more precious than gold, 1 Pet. 1. 7. The stamp upon them is the Image of the King of Heaven, which makes them currant in all his Dominions. 2. They are *durable riches*, (Prov. 8. 18.) they will never fail you. In life, and death they will follow you, Rev. 14. 13. He that looks upon God as his *Portion*, and sees in what pleasant places the lines are fallen to him, (Psal. 16. 5, 6.) He that looks upon Christ (his *Treasure*, Col. 2. 3.) and those glorious riches stored up in him, will look upon all other riches as loss, and dung, (Phil. 3. 8.) and think the meanest room of his heart too precious to be taken up with trash and trumpery.

The second Harlot is *Honour*, (*Reputation*, and *Credit* with men) A proud Strumpet, that carries her head aloft, but the veriest dirt of all the rest: yet how strong are her allurements? How did she draw away those in part-believing Jews, specially Rulers? Job. 12. 42. how easily did she carry them down in a stream of popularity from the fountain of life? She hath a strong faction in all mens hearts to work for her, but principally in those, who are great in the world. If ever you attain any eminence there, she will prove a dangerous tentation. Take heed.

## Cap. 12. *A Father's Testament.*

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heed of casting one glance toward her, lest you be overcome. Remember that warning of our Saviour; you cannot entertain faith, and her in one heart, Joh. 5. 44. Take heed also of being dismayed with her frowns. Assuredly know she will affront you with reproach, contempt, disgrace; If ye cleave to *Christ* were you *Kings*, were you the *King of Kings*, she would not be afraid to revile you, and spit in your face. *David* was torn with her mocks, (Psal. 35. 15, 16.) because he followed that which was good, (Psal. 38. 20.) The Son of *David* derided by proud *Pharisees*, Luk. 16. 14. Think not, being servants, to be above your Master. It is enough for the Disciple to be as his Master, and the servant as the Lord. If they have called the Master of the house *Beelzebub*, how much more shall they call them of his household? Matth. 23. 25. whosoever will live godly (be sure of it) shall suffer (at least this) persecution, 2 Tim. 3. 12.

But take off your eye from this shadow, and lye of honour, and set it upon that true glory. Could you (with *Moses*) behold but one spark of that heavenly advancement, you would (with *Moses*) account the reproach of *Christ* greater honour than all the treasures of *Egypt*, Heb. 11. 26. If you will take up the cross aright, thus you will value it:

I

ind

indeed *God himself is your praise*, Deut. 10. 21. *Christ himself the glory of his Israel*, Luk. 2. 32. And what weight then (in the ballance of any impartial judgement) can the rotten breath of a mortal creature, and the glittering of rotten wood in the night hold, when the *Creatour* is in the other scale?

The third Stale is *Pleasure*, a wanton, perulant, luxurious pack, which (in respect of your youth) if God keep you not, will easily draw away your hearts from the love of *Christ*. She hath all the properties of an Harlot. *By means of a whorish woman shall a man be brought to a piece of bread*, (Prov. 6. 26.) and *he that loveth pleasure shall be a poor man*, (Prov. 21. 27.) *they that live in pleasure are dead while they live*, (1 Tim. 5. 6.) stinking coarces, buried in living bodies. Oh take heed of this perfumed piece of Carnation.

Perhaps she will send in her Brokers; voluptuous, vain persons, (nay perhaps they will have your own hearts) to plead for her. What? should you bury the *April* of your years in a Winter of sullen melancholy? May you not (specially in youth) enjoy some pleasure? and refresh your selves with the delights of the Sons of men? Truly our gracious Lord is far from interdicting us any lawful, or true pleasure. To wallow in



Swine in the mire, to pollute our souls, which he hath washed in that precious fountain opened (in the side of *Christ*) for sin, and for uncleanness; as a Dog to lick up our vomit; as that *Demoniack* to dwell among the Tombs, (Mar. 5. 3.) and converse with the dead in their graves, this, (if this be pleasure) our *Lord* hath prohibited. But surely whosoever account these things delightful, must needs also rank themselves with hogs, dogs, and demoniacks. Your *Father* alloweth you a sober, and wholesome use of all his creatures for your comfort, and refreshing: and lest this should be too little, gives himself to be your *Pleasure, and joy*; bids you to rejoice in him, and again to rejoice, Phil. 4. 4. he allows, and gives you *joy unspeakable, and glorious*, (1 Pet. 1. 8.) provides for you *fulness of joy, and everlasting pleasures*, Psal. 16. 11. He will be to you a *fountain of life, and will make you to drink, and abundantly satisfy you with rivers of his pleasures*, Psal. 36. 8, 9.

The *Lord* of glory offers himself, and his conjugal love unto you, to endow you with all his goods, with himself, the *supream, the infinite Good*. Are there no pleasures in his embraces? If you sit down under his shadow, you will find great delight; and his fruit will be most sweet unto your taste, Cant. 2. 3. If a

man who hath married some fair, lovely, and loving Spouse, should yet doat upon a stinking, but perfumed, and painted Harlot, who scorns not his folly? who detests not his perfidious, and perjurious wickedness? who looks on him but as a man imпотioned, and with strong sorceries bewitched? God proffers himself to you as a *Father*, offers the Son, and Heir of his glory into your bosome, and shall we leave this glorious Spouse to follow those dirty Prostitutes, sinks of all uncleanness, and filthiness? The good Lord keep our hearts from such a witchery. Now therefore fence your hearts from such enchantments with these thoughts.

No other passage? what? no way but this  
 Can bring my Pilgrim soul to rest, and bliss?  
 Proud Seas in Gyant waves 'gainst Heaven rise,  
 And casting mounts, fight with loud-thundring Skies,  
 Skies charge their double Cannons, and let fly  
 Their fires, and bullets; waters hizz, and fry.  
 How shall my tir'd Bark climb those mounts? how shall  
 It fall, and not than hell-much deeper fall?  
 How shall a Potsherd stand one Volly? how  
 Shall glass cut through such storms, with brittle prow  
 Were sails as wings to mount me o're those hills;  
 Who could secure me in those lesser rills?

When

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Where Sirens fill the ear, and eye with wonder :  
I more fear calm than storms, more songs than thunder.

Lend to the Latine Siren eyes, and ears,  
Her face will seem an Angel; voice the Spheres.  
The Belgian melts the soul with sugred strains,  
Drops Wine, and looseness into swilling veins.  
A third Gold, Plenty, Wealth, abundance sings :  
And binds the captive ear with silver strings.  
A fourth guilds all her notes with Thrones, and Crowns  
So Heav'n in earth, glory in honour drowns.  
The last powrs honey from her pleasant Hive,  
So stings, and kills, and buries men alive.

Lord steer my Bark: draw thou mine eye, and ear  
From those vain frights, thy Word, and thee to fear.  
Lord tune my heart to hear (in Saintly throngs)  
More musick in thy thunders, than their songs.  
Make me to think in all these storms, and charms,  
In Sirens notes, and thundring Worlds alarms,  
Thy presence is my guard, my Port thy, Bed and arms.

But is such a match feasible ?

13

CAP.

## CAP. XIII.

*There is no impossibility, or very much difficulty to attain it.*

**T**Rue it is that Satan as an old, and expert *Pandar*, with exquisite art, and cunning labours both to obscure the radiant beams of that *Sun of Righteousness*, lest that great *Light* the *Image of God*, and *Brightness of his glory*, (Heb. 1. 3.) should shine forth unto us, (2 Cor. 4. 3, 4.) and in dark shadows to kindle those rotten sticks of superstition, error, profit, pleasure, preferment; so with these glistering shews of false light to draw away our eyes, and hearts from our *Lord*, and true Spouse to the adulterous love of these painted Sirens.

And truly it is with us, as with some silly children: we are more taken with the glaring dust of rotten wood, than with those glittering beams of that great *Light of Heaven*: yet were not these eyes, and hearts as wicked, and as (if not more) deceitful as he; (*deceitful above all things, and desperately wicked*, Jer. 17. 9.) he could not so easily

easily bewitch us with those false blazings of plaistered, and painted beauties. But when he without, and our hearts within are cunning to deceive, hence it comes, that these loathsome Harlots seem altogether lovely (which indeed are sheer vanity) and he, who in truth is *altogether lovely*, (Cant. 5. 16.) *bath his visage so marred more than any man, and his form more than the Sons of men, that he bath, in our eyes, no form, or comeliness; and when we see him there is no beauty why we should desire him,* Isa. 52. 14. & 53. 2.

I have therefore before (as I could, weakly) endeavoured to uncover as well the loathsome deformity of those hellish Stales, as also the glorious beauties of our gracious Lord. But who is *sufficient*? (2 Cor. 2. 16.) and who less sufficient than am I? Blessed be the *Father of lights* who bath in any measure purged, and cleered our dimm, and abused eyes to discern the abhorred filthiness of the one, and the excell-ing excellency of the other.

Now if our poor souls enamoured on his perfections should say, Blessed indeed is the hand that weds, and the heart that beds him! But *I am a worm, and no man*: what hope to match with so great a Lord? I am a dead Coarse; dead in sins, and trespasses; a painted  
14 Sepulchre,

Sepulchre, a grave full of dead Corpses, what possibility for such a wretch to rise up to so high an advancement? How should such a *Body of death* be espoused, and match with the *Life of the world*, with *Eternal Life*? who shall wooe him for me? who can win him to me? Let me satisfie you in this doubt.

To conclude this match we have more use of our ears, than of our mouths. He (oh incomprehensible mercy! oh unconceivable goodness!) He wooes us. He offers treaties, nay entreaties of marriage with us. He employes *Embassadors* purposely to beseech us, and they pray us in *Christ's* stead, (2 Cor. 5. 20.) nay he gives us *Liegers*, who daily negotiate, and sollicite this marriage, that we would be espoused, as a chaste *Virgin*, to *Christ*, 2 Cor. 11. 2.

Stay here awhile, and wonder. Let us take a better view of this strange love, and dealing of our *Lord*: let us ravish our hearts with admiration of his goodness. Shall the *King of Kings* beseech a Traitor to be reconciled? Shall the *Creatour* descend to wedd, nay to wooe the Creature? the clay of his hands? Shall the *Lord of Angels* (he is no less) offer himself in union, and communion with Devils? we are no better, *Joh. 6. 70.* (children of Satan, *Joh. 8. 44.* Children of

hell,

hell, *Matth. 23. 15.* nay *Captives* of the Devil, a *Tim. 2. 26.*) Shall God the Father give his Son, shall God the Son give his life, shall both give their blessed spirit to such hellish, cursed enemies? Oh the infinite miracles of this mercy! And yet is his mercy more miraculous, or our madness more prodigious? *We will not come,* (*Joh. 5. 40.*) we must be *drawn* to this happiness, *Job. 6. 44.* The traitour stripped for execution rejects mercy: the Creature scorns the Creator, and worse than Devils (who have no such offer) refuses to be restored to Heaven, and reunited to the Lord of Heaven: and yet he (after many denials) *waits to be gracious unto us,* (*Isa. 30. 18.*) and we after so long gracious waiting persist in our denial: and yet he persisteth still in his gracious purpose, and never leaveth us till overcoming our stony hearts with his soft love, and tender mercies, he wins us to be happy in his grace, and for ever blessed in his glorious embraces.

Is not he a God of purer eyes than to behold iniquity? *Hab. 1. 13.* And what are we but sinful dung, and corruption? Is not he a consuming fire to sinners? *Heb. 12. 29.* And what are we but stubble, and fuel for everlasting burnings? How then is it that we have found favour in his eyes? How is it that we are (as that burning bush) unconsumed? Certainly

Certainly because he is *God, and not man*, *Hos. 11. 9.* nay because he is *God, and Man*, *delighting in mercy*, *Mic. 7. 18.*

Now that we may be the more willing, and ready (with all humility, and thankfulness) to entertain, and with all confidence of faith to expect this high and happy advancement, let us stedfastly fasten our eyes first upon our selves, secondly upon him, and take a right view, (for a full, we here cannot) as well of our misery, as his mercy; by his own hand exquisitely pencil'd out to us. Let us set up the picture of it (being a piece very excellent) in the best room of our hearts, that it may be continually in our sight, and remembrance, we shall have it, *Ezek. 16.* from the 2 to the 15 vers.

First, Therefore *Gods Spirit* there presents to our eyes, (in gross) *and shews us our abominations*, ver. 2. And hence so frequently in the word the *Lord* culls out the most abominable, and loathsome things as parallels for us: our very sacrifices, and service (infected with our contagion) abominable, *Prov. 15. 8.* our very Incense (which should sweeten all our service) meer abomination, (*Isa. 1. 13.*) our very beauty abhorred, (*Ezek. 16. 25.*) and our excellency hateful, and loathsome, *Amos 6. 8.*

2. In particular. 1. Our Birth abominable,



ble, as cursed *Canaanites*, ver. 3. whom the Land (as a loathsome vomit) spewed out, *Lev. 18. 27, 28.* we are borne *enemies*, (*Rom. 5. 20.*) *haters of God*, (*Rom. 1. 30.*) 2. We are *unwashed*, filthily polluted in our own blood, *v. 4, 6.* and even wallowing in our mire, and death; *rejoycing in evil, and delighting in foward wickedness*, *Prov. 2. 14.* 3. In all this misery unpittied, *ver. 5.* No creature, (not our selves) had any compassion of our poor souls; helpless, hopeless, senseless. 4. Lastly, we were Cast-awayes; despised, scorned, the Refuse of the Creatures, *v. 5.* As some strumpets cast out their misbegotten births, and are ashamed of their fruit, so the earth was abashed to look on us (her mishapen Off-spring) we were the shame of our Mother. And what could now be added to this misery, but the end, and last act of this Tragedy, even hell fire, and brimstone, into which we were posting without stop, with all our might, by wilfull rebellion, and stubborn wickedness?

Turn now, and fix your eye upon that miracle of Gods love, and mercy. He whom we had provoked, despised, he whom we hated, he, only he pitties us: so pitties us, that even (when we were dead, and buried in the belly of hell) he gives us life, (*v. 6.*) the life of himself our God: even his

his son, the life of the world, eternal Life.  
 2. With life he gives us growth, and increase, *v. 7. the increase of God,* (Col. 2. 19.) to which end he giveth us also faithful Pastours to build us up till we attain to the measure of the stature of the fulness of Christ, Ephes. 4. 11, 12, 13. 3. He enters into Covenant with us, (swears, and vows his love unto us, his conjugal love, *v. 8.* sends messengers to wooe, win, and espouse us to himself, 2 Cor. 5. 20. & 11. 2. 4. He washes, (*thoroughly washes us from all filthiness,* Ezek. 36. 25.) and anoints us with Oyl, (*v. 9.*) neither thought he any Laver pure enough, till he had opened a Fountain for us in his own side, and washed us in his heart blood, Zech. 13. 1. Rev. 1. 5. (no Oyle he thought precious enough, till he had powred out his own Spirit to anoint us, 1 Joh. 2. 27. 5. He cloathes us as becomes the Spouse of such a Majesty, *v. 10, 11, 12.* Neither could any Creature in Heaven, or earth give him content in fitting us with ornaments. His own hand must frame our vesture, his own righteousness must apparel us, his own glory Crown us. Yea he divests himself to cloath us with himself, he puts on Christ upon us, Gal. 3. 27. 6. He furnisheth a rich Table for us, *v. 13.* feasts us with *fat things, full of marrow, of wines on the lees, well refined,* Isa.

Isa. 25. 6. No Bread savoury, and fine enough for us (in his love) but the true *Manna* the Bread of Heaven: no Wine pleasant enough, but that fruit of the true Vine, prest, and wrung out on the Cross; even his own Body, and Blood, *Joh. 6. 35, 53, 55.*

7. Lastly, He deforms our deformity, and conforms us to his own likeness: sets his own *beauty* upon us, (*v. 14.*) transforms us to the image of his own *Son*, (*Rom. 8. 29.*) who is the *Brightness of his glory*, *Heb. 1. 3.*

Know then, never did any passionate lover so deeply affect, and affectionately wooe his desired Spouse, as he the union of our souls with himself. A lover watches diligently, and greedily catches all opportunities of conferring with his beloved, and winning her heart. And doth not he *rise up early* to draw, and bring home our souls?

*Jer. 25. 4. & 32, 33.* A Lover breaks his sleeps to wait at the door of his Love: and *is not his head filled with the dew? and his locks wet with the drops of the night?* *Cant. 5. 2.*

A Lover will not break off for every denial, nor will be discouraged with many refusals: and doth not our Lord wait to be gracious unto us? *Isa. 30. 18.* even after we have wearied him with our unkindness,

*Isa. 43. 24.* Some Lovers have ventured;  
He

He given his life for his beloved, *Job. 15. 13.*  
 Seeing therefore such a Lover (so lovely)  
 thus wooes such wretches, (so loathsome)  
 let us thus answer his suit,

## I.

Me Lord ? can'st thou mispend  
 One word, misplace one look on me ?  
 Call'st me thy Love, thy Friend ?  
 Can this poor soul the object be  
 Of these love-glances, those life-kindling eyes ?  
 What ? I the Centre of thy arms embraces ?  
 Of all thy labour I the prize ?  
 Love never mocks, Truth never lies.  
 Oh how I quake : Hope fear, fear hope displaces :  
 I would, but cannot hope : such wondrous love amazes,

## I I.

See, I am black as night,  
 See I am darkness : dark as hell.  
 Lord thou more fair than light ;  
 How's Sun thy Shadow : can Sunne dwell  
 With Shades ? 'twixt light, and darkness what com-  
 True : thou art darkness, I thy Light : my ray (mercy)  
 Thy mists, and hellish fogs shall pierce.  
 With me, black soul, with me converse,

make

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I 3. I make the foul *December* flowry *May*,  
ly) Turn thou thy night to me : I'll turn thy night to day.  
ne)

**I I I.**

See Lord, see I am dead :

Tomb'd in my self : my self my grave.

A drudge : so born, so bred :

My self even to my self a slave.

Thou Freedom, Life : can Life, and Liberty

Love bondage, death ? Thy Freedom I : I tyed

To loose thy bonds : be bound to me :

My Yoke shall ease, my bonds shall free.

Dead soul, thy Spring of life, my dying side :

There dye with me to live : to live in thee I dyed.

zcs. If then the hopes of such a match are so  
fair,

**CAP.**

CAP. XIV.

What are the means to bring Christ, and our Souls together?

**A**S it is in the earthly, so also in this heavenly *Contract*. The *Man* is the *Suiter*, the *Woman* is *Wooed*. In him is required to ask, and seek; in her only to accept, and consent. *Christ loves first*: then we see *Job. 4. 19*. He in love proffers himself to us, and we (when he hath wonn us) embrace his offer with love, and willingly receive him. His hand whereby he gives himself, is his *Word*; (the *Gospel*, written his Love-letters, Preached, his wooing) our hand whereby we receive him is only our *Faith*: by which the *Understanding* assents, and the *Will* consents: so the only condition and demand of *God* for consummation of the *Contract*, is *Faith*.

**F**irst therefore, That *Father of lights* (by the light of his word) discovers to us the person of the *Lord Jesus* in his nature; *God and Man*. 2. In his *Offices*; *King, Priest, and Prophet*. 3. In his *Relation* to us.

*Husband,*

*Husband, Head, Saviour.* 4. In his love, and actions of love : *Incarnation, Humiliation, Exaltation.* This light he so effectually brings home to us by the work of his *Spirit*; that whereas (heretofore) we saw no beauty in him that we should desire him, (*Isa.* 53. 2.) now we see no beauty but in him; we behold his glory, as the glory of the only begotten Son of God, *Joh.* 1. 14. And so strong an impression doth it work, that the Understanding (convinced by *Gods Spirit*) receives the testimonies, subscribeth, and seals to this truth of God, (*Joh.* 3. 33.) and then plainly we see, confesses, and with joy so judges that all things are dung, and loss in comparison of the excellent knowledge of Christ Jesus his Lord, *Phil.* 3. 8. And this is the first act of faith, wrought in the Understanding, whereby the apprehensive faculty conceiveth this truth, and the Judicial signs it.

The second is in the *Concupiscible* faculty; for the same word by the same work of *Gods Spirit*, which perswaded the Judgement to assent, draws on the *Will* to consent : and it giveth power to the one to conceive, (by the other to receive Christ aright. To this end the Word cleerly demonstrateth as God will the misery of man without him, as the greatest happiness with him, and both infinite, (as *Isa.* 3. 36. & *1 Joh.* 5. 12.) It sets out him

in relation to us as the *Vine*, us in relation to him as the *Branches*, *Joh. 15. 1, &c.* grafted in him we are *cleansed, fruitful*, ver. 3, 4. but without him we *can do, we can have nothing*; neither sap, nor fruit, but are *withered, and burned*, *Joh. 15. 5, 6.* In him, and his house we *flourish, grow fat*; and the more we grow in age, the more we grow in fruitfulness, (*Psal. 92. 13, 14.*) but out of him, (as the branches of a Vine) altogether useless, *cast into the fire for fuel, the fire devours both the ends of it, and the midst of it is burnt*, *Ezek. 15. 4.* Vine-branches, (of all other) are in the Vine most useful, and noble, out of the Vine most base, and useless.

It propounds him to us as an Husband to us to him as a Spouse: Woman was made for man, and without him is unfruitful, and useless: him to us as an Head, us to him as his limbs, and body; *In him we live, move, and have our being*, *Act. 17. 28.* without him we are senseless, dead, nothing.

And whereas the heart is easily drawn with that triple cord, of profit, pleasure, preferment, it evidently discovers to us  
 1. Our gain, and great advantage by *him in this life, and death*, (*Phil. 1. 21.*) all other things are loss, *Phil. 3. 8.* 2. The infinite delight, and sweetness in his shadow, *Cant. 2, 3.* the feast

carousal



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carouses out of the Rivers of his pleasures, Psal. 36. 8. the *woe* (Hos. 9. 12.) and *torments* of his absence, Rev. 14. 10. so that our spirits refuse all *comfort*, and are *utterly overwhelmed*, Psal. 77. 3. 3. The height of honour, and advancement in him, Job. 12. 26. (*Honos est in Honorante*) Honour is in the giver, not receiver. The more excellent the person is who gives honour, the more excellent is the honour received from his hands. What comparison then between the honour which comes from man, and the honour which comes from God only? we are never truly honourable, but when we are precious in his sight, Isa. 43. 4. In him we are *Kings*, (Rev. 1. 6.) and this *kingdom heavenly*, (2 Tim. 4. 18.) and *everlasting*, (2 Pet. 1. 11.) that cannot be moved, Heb. 12. 28. out of him we are *Children of the Devil*, (Joh. 8. 44.) and so devils, (Joh. 6. 70.) who being thrown out of Heaven, and unworthy to be seated in any (the very lowest) place formerly designed for the Creature, have a new, and peculiar place prepared for them beneath all other, *the Deep*, (Luk. 8. 31.) and *bottomless pit*, Rev. 20. 1. where they are bound up in *everlasting chains of darkness*, Jude 6.

And yet further the *Word* shews us the *casie conditions* which in this *Contract* God

demands of us, subjection, obedience, and service to our heavenly Spouse. And lest our dimm eyes (which are easily taken up with the empty shew, and vain name of liberty) might be frightened (as with Bug-bears) when they look upon a yoke; he hath laid open the nature, and manner of this service, (concerning which I shall say more in the next) so that the spirit of man sees in it the glorious liberty of the sons of God, (Rom. 8. 11.) and no liberty but in this bond, no rest, joy, or comfort but in this sweet service. Most true it is that *no man can come unto Christ, unless the Father draw him*, and as true, that *every man who hath learned of the Father, cometh unto Christ*, Joh. 6. 44, 45. The cords therefore by which the Father draws us unto his Son, are those lessons, whereby he teacheth us. 1. In God, his love which passeth knowledge, (Ephes. 3. 19.) the love of the Father giving us his Son, that we might not perish, but have everlasting life in him, (Joh. 3. 16.) and the love of the Son, giving his life for us, (Joh. 15. 13.) when enemies, (Rom. 5. 10.) 2. In us our extream necessity of him, being of all Creatures the most miserable without him, and infinitely blessed with him.

These are those cords of a man (for the will of man cannot be drawn by violence

of compulsion) *the bands of love*, *Hos. 11. 4.* Thus our heavenly Spouse wooes us; thus he speaks comfortably unto our hearts, (*Hos. 2. 14.*) and *allures us*. Then the *Will* cheerfully consents, *calls him Ishi (my husband)* not *Baali (Lord)*. Thus our Saviour betroths us to himself for ever, *betroths us in righteousness, in judgement, in loving kindness, and we know the Lord*, *Hos. 2. 16, 19, 20.*

This is that *root of faith*, *Col. 2. 7.* which springing from the incorruptible seed of Gods Word (*Rom. 10. 17.*) sends up the stalk of love, *and working by love*, (*Gal. 5. 6.*) brings forth the ear, fruitful in every good work, increasing in some thirty, in some sixty, in some an hundred fold, *Matth. 13. 23.* This is that hand of faith whereby when the Lord Jesus is offered unto us *we receive him*, (*Joh. 1. 12.*) 1. In the understanding, by conceiving aright of him, *learning Christ as he is taught us*, (*Ephes. 4. 20, 21.*) 2. In the will, by embracing him, *Heb. 11. 13.* This is that grace of the Spirit, by which when we are questioned in the Church (after those wooings of Christ in his word) *Wilt thou have the Lord Jesus Christ to thy wedded Husband? wilt thou love, honour, obey, serve him, and keep thee only unto him?* the soul answers, *I will*, and so gives it self to Christ, and by the seal of baptism becomes the *sealed*

*fountain* of the Lord Jesus, (See Cant. 4. 12. with Prov. 5. 18.) and is tyed unto him in an indissoluble knot of those everlasting espousals: so that *neither death, nor life, nor Principalities, nor Powers, nor things present, nor things to come shall be able to separate from the love,* (Rom. 8. 38, 39.) from the boord, and bed of the Lord Jesus.

And is this all which is required in such a match? doth he ask neither portion, nor beauty, nor honour (nay gives all these) nothing but our hearts? (filthy hearts that he may cleanse them, dead hearts that he may quicken them, beggarly, and empty hearts that he may enrich, store, and fill them with the *fulness of God*?) Oh then shut not the door against such a Suiter. Open your heart for him; give it to him: where can you so well bestow it? how graciously will he receive it? how lovingly will he cherish it? how sweetly will he embrace it? and oh how infinitely happy, and blessed will you be in his sweet embraces.

But is there nothing else demanded but the heart, and will in this spiritual match, and union with *Christ*? Nothing more to make the match; but after the marriage, those conjugal duties are required, which will soon make us feel and confess how happy we are in such an espousal. Hearken then willingly

willingly to his suit, and thus in your hearts cheerfully answer him.

Behold, behold me : view, search every part :  
Let beauty wooe thy eyes, thy eyes thy heart.

Thou dost, Lord, what thou speak'st ; I somewhat see,  
That I see nothing, nor my self, nor thee. (can tell ?

'Noint thee : what seest thou now ? What tongue  
In thee ten thousand heav'ns, in me an hell.

How lik'st thy self poor soul ? how lik'st thou me ?  
Lord, I am dung, and all things dung to thee.

I made thee first, and come, now, new to make thee ;  
If then thou lik'st, stretch forth thy hand, and take me.

Take thee ? Lord thou more rich than heav'n can make  
I poor ; tak'st thou no portion but to take thee ? (thee-  
Lord I am naked, foul, thou can'st but loath me :

Ask'st thou no beauty but to cleanse, and cloath me ?

Oh I am base : my self my self disdain :

Wilt thou no honour, but with thee to reign ?

Is this thy whole demand, to leave mine own,

And take thee for my portion, beauty, Crown ?

A glorious offer : madness to refuse it :

An easie choice : yet wretch I cannot chuse it.

Maim'd wretch ! I see my bliss ; yet, till thou make it,  
I have no will to chuse, no hand to take it.

Let th'hand, which thee, which all thy glory proffers,  
Give me an hand to take thy glorious offers.

Form, draw mine eyes ; so shall I still behold thee ;

Make, hold my hand : so shall I take, grasp, hold thee.

## CAP. XV.

*What are the duties of a Soul married to Christ?*

**T**hat humble Widow esteemed it no little grace, that a man so mighty as Boaz should take any notice, or shew the least favour to her so poor a stranger, *Ruth. 2. 10, 13.* No doubt but looking upon her self in her Widow-hood, and desolate condition, in a low ebb of poverty, and on her Nation branded by God, and shut out of his Congregation (*Deut. 23. 3.*) she could see nothing in her self worthy of his eyes, and acceptance. Yet had she many commendable endowments; such as might prefer her to a very honourable espousal. Her wisely kindness to her former Husband, (*Ruth. 1. 8.*) her obedient fast love to a Mother-in-law; her strength of youth, and (no question) beauty; but above all, virtue and holiness known, and famed. All these meeting in one might make up a worthy portion, when the Judgement held a right balance, and weighed things not as they seem, but are.

How

How then should we humble our abject souls before our heavenly Spouse ? She was a Widow ; we ( as our Proverb is ) *Grass-widows*, neither Wives, nor Maids : we had prostituted our selves to sin, and lust, and had played the harlots with many lovers, Jer. 3. 1, 2. She was poor : we *miserable, and wretched, poor, blind, and naked*, Rev. 3. 17. She a stranger : we Aliens from the common-wealth of *Israel*, without God, without hope, Ephes. 2. 12. *a corrupt, and corrupting seed*, Isa. 1. 4. She had many excellent endowments, we had none *No good in our flesh*, Rom. 7. 18. She a kind wife : we not only unkind, but treacherous, Jer. 3. 20. She obediently loving to a Mother in law ; we hatefully disobedient, and obstinate against an heavenly, and most gracious Father, Isa. 48. 4. Tit. 3. 3. She youthful, beautiful : we full of the old man *corrupt in lusts*, Eph. 4. 22. *Filthy, even to stinking*, ( Psal. 14. 3. ) and loathsome, Prov. 13. 5. She vertuous, and holy : we out of measure sinful, and vicious. And he ( our Spouse ) the true Boaz, ( that is ) *strength, the mighty, the Almighty*. How uneven a yoke ? yet our Will in all these defects received : willingness ( in his unutterable grace, and unconceivable mercy ) being accounted, and accepted as our portion, and beauty, and we in the day of

of our espousals) endowed with all his goods, adorned with his beauty, and crowned with his glory.

But is it possible that when the Husband is so rich, great, excellent, nothing should be demanded but heart, and will? To make the match nothing else, but after it is made, all *Conjugal* duties required. And what are they? 1. *Love*, to cleave to him in all dear affection. 2. *Constancy*, to hold us to him in all estates, better, worse; 3. *Chastity*, to keep our selves only to him. 4. *Subjection*, to obey, and serve him.

But this seems a very hard, and heavy burthen. It is only so in seeming, and to some only. As in the night many things seem very terrible, which in the day are very delightful to the eye; As to a sick palate that meat seems very irksome; which in health is sweet, and pleasing: so men that sit in darkness, and look on these things with dimm eyes, imagine, rather than see many Buggs to fright, and scare them; when their hearts are surfeted with sinful lusts, this most sweet yoke is very distastful, and bitter: but where there is a new Creature, and the sense uncorrupted, no soul is able to comprehend either the full excellency of it, or to utter in any measure that little it doth comprehend. Let us therefore



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ore draw nigher, and take a better view of these things.

And 1. *Love* is as the object; very sweet, or very bitter: sometimes excessively grievous, sometimes exceedingly pleasant. If the object be loathsome, love is burthensome. Seven years for beauteous *Rachel* seemed but a few dayes; but a few dayes for clear-eyed *Leah* would have been many years. 2. Be the object very lovely, but not at all loving; such love is full of vexation, and anguish. Thus *Amnon's* fair Sister *Tamar* afflicted him to sickness, and leanness, 2 *Sam.* 13. 2, 3. 3. If the object be worthy, and reflecting our love, yet if it prove unfruitful, it brings often more grief, than comfort. *Sarah's* and *Rebecca's* beauty yielded their husbands less content, than their barrenness trouble. The extraordinary kindness of *Hannah's* husband could not (in barrenness) so sweeten the bitterness of her soul, but that all meat was distastful, and no drink relished but tears, 1 *Sam.* 1. But when all these meet; when our hearts are pitched upon an object, 1. Lovely, and amiable; 2. Kind, and loving; 3. Fruitful, and beneficial, our affection will rather need a bridle than a spur; not a switch, but a snaffle.

If then we look upon our Heavenly Spouse,

Spouse, we shall see. 1. That he is fairer than the Children of men, (*Psal.* 45. 2.) altogether lovely, (*Cant.* 5. 16.) his beauty the longing of Saints, (*Psal.* 27. 4.) the ravishment of Angels, (*Isa.* 6. 3.) from whose beams the whole world borrows its spark of beauty. 2. His Love is first : preventing ours, 1 *Joh.* 4. 19. passing all (not only love but) expressions, nay knowledge of all Creatures, *Eph.* 3. 19. 3. The fruit of this mutual love exceeding much, and glorious. It lifts up from a despised condition, (*Cant.* 8. 1.) makes us honourable, *Isa.* 43. 4. It prefers us from the basest drudgery in the world, from the Skullery of Satan, to the bed of Heaven, to the union, and glory of the Lord of Heaven, and earth, *Joh.* 17. 21, 22. In a word it gives us perfection, elevates our abased nature above the Heavens, and exalts it to the uttermost extent of which a Creature is capable : and therefore justly termed *the bond of perfectness*, *Col.* 3. 14.

To love therefore him, who is above measure lovely, above apprehension loving, whose love fully perfects the beloved Lover, can be a burthen to none but those, who hate their rest, and love their burthens ; yet were it a burthen, justly might he expect, and exact of us cheerfully to bear it. For will not all bonds of gratitude, and equity

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equity tye us to it? were it a burthen for us to love him our *glory, life, heaven*, it were far greater for him to love us his death, hell, abasement. He loved us when dead, and no way but by his death to be revived: he loved us when sunk into hell, children of wrath and Satan, and never but by his descent into hell (even suffering that wrath) to be rescued. He loved us when we were utterly fallen, thrown down from the highest honour to the bottomless pit, when filthy, loathsome, stinking, and never but by his abasement (from the *form of God* to the form of *man*, and of a servant) to be restored, never to be washed but by his blood, never to be reformed but by his deformity. If then not for love, yet for shame how should we deny to be pressed for his, who was oppressed for our sake? to bear his cross, who hath borne our curse? to carry the heavenly burthen (if any were) of his life, who hath undergone the hellish load of our death, and misery?

2. Secondly, We are enjoined to hold us close to him in all estates better, and worse: This condition affrights many, and makes them shrink. But only flesh, and blood is startled at it. *Christ* even to a carnal eye is beautiful in his crown of glory, but in his crown of thorns they think he looks not like

like himself: they have no pleasure in him: lovely on his Throne, loathsome on his *Cross*. Alas poor souls! Is it another *Sun* which shines in his brightness, and is shadowed in a cloud? The Moon interposing may eclipse the beams of the Sun to us, but can it stain, or diminish his glory, and excellence? A mask may hide, but em-pairs not beauty. Is *Christ* less lovely, where he shews most love? Look better upon him: eye him at the whipping post, on the *Cross*. How do those dying looks set out to life that incomprehensible love? Our words, our thoughts fall infinitely short of it. Here only it stands out pencild to life in full expression, and offers it self to our view in just proportion. How do those fires of love burn in his quenched eyes? what seas of love flow in every drop of that precious blood? How many fountains of love and life streaming from his hands, feet, side open the very *Cataracks* of Heaven, and surround the World with floods of love? we have no eyes if we stand not dazeld with this *Sun* of righteousness, more brightly shining forth in the beams of his love, from the *Axel-tree* of his *Cross*, than from the sphere of his glory.

Some perhaps will confess that *Christ* never more manifested his love than on his

*Cross*

Cross, but yet to take up his Cross, and follow him; cannot be but very grievous, and painful. But *Love is stronger than death*, (Cant. 8. 6.) and hath power to sweeten all pain, to overcome, and triumph over all trouble, and grievance. The only reason why this way of Crosses is so tedious, is, because there is none, or too little love to sweeten it. Why can Saints *rejoice in tribulation*, but because *the love of God is shed abroad in their hearts*? Rom. 5. 3, 5. For if a little Sugar can sweeten the most bitter things which are decocted in it, how much more shall that infinitely sweet love of God (with great pleasure) relish the most distasteful usages of the world, when they are digested in it? How else did the *Apostles rejoice to suffer shame*? (Act. 5. 41.) How did *Paul take pleasure in reproaches, necessities, in persecutions, distresses for Christ's sake*? 2 Cor. 12. 10.

And yet what are these things which seem so intolerable to us? Certainly had they not more frightfulness in our fancy, than in their own nature, they could not possibly appear so fearful. Take out the worst of them, and view them with a quiet, and settled judgement, and how will we laugh at our vain terrours? Scorn, derision, and contempt of the world how strongly do they work

work on mens fancies ? or rather mens fancies on them ? Who knows not that story of *Socrates* ? who when he was contumeliously abused, and kicked by a Russian, and his friends in great anger, and disdain, asked him why he repayed not the injury, soberly demanded, what revenge they would prescribe him : some counselled to serve Writ upon him, some to return the like, and to kick him again. He, pointing to an Ass, not remote from him, answered, If that Ass had kicked me, should I have sued him, or vied kicks with him ? Even more vertue could lift up this Heathen to such an height of Wisdome, that looking down upon the bestiality of such persons, he even scorned, that the scorn, and contempt of a creature so much inferiour, should reach so high as to dethrone his reason, and cast him down into a brutish passion. How much higher doth *Christian* wisdom mount up the heavenly spirit, and enable it with contempt and pitty to look down upon scorn and scorers, despising their insolencies, and pitying their seduced, and miserable persons, as no way able to reach up to the peace which it hath received in *Christ*, and to unsettle the quiet of a soul, whose conversation ( *πολιτευμα* ) is already in Heaven. In a word, all these injuries are but so many

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gemms in our crown; *God* weighing out to us for these *momentary sufferings* an *excelling excellent eternal weight of glory*, 2 *Cor.* 4. 17.

May death, and the grave (the uttermost extent of worldly spite) though it look grim upon a carnal eye, yet a spiritual can behold it as a dore of peace, as rest in a bed (*Isa.* 57. 2.) where we sleep in the bosome of *Christ*, (1 *The.* 4. 14.) as upon an estate much better than life, *Philip.* 1. 23. Death to a *Christian* is his, his servant: (1 *Cor.* 3. 22.) as *Haman* to *Mordecai*: It may set up a gallows, and begg us to execution, but by the power, and favour of the *King of Kings* is suffered, nay commanded to take us indeed, but to divest us of our sackcloth, (our morning flesh, *Job* 4. 22.) to cloath us with the *Kings* robe (his shining righteousness) to mount us on his chariages (who rides on the *Cherubims*) to crown us with the royal diadem, and so to bring us into the eternal presence of the *King of glory*. The truth is, all that *Christ* asketh of us this way is self denyal; that emptying our selves and our selves, and of all creatures, that we may be filled with him, even with the fulness of *God*: oh what in this is to be feared, if we fear not the height of our blessedness?

3. The third dutie with he requires is, that we should be intirely his, and keep us constantly unto him. And this is nothing else but

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not to dishonour our selves by debasing our souls, which he hath so ennobled, to prostitute them to vile lusts, and ignoble creatures; to use all other things as servants, and to enjoy him as our *Lord*. If a great *Prince* should set his heart upon some poor Country mayden; crown her his *Queen*, give her his subjects, some to serve her in her chamber, some in the kitchen, and skullerie, some in higher, some in meaner offices, what an abject baseness were it in her to take off her heart from such a Spouse, and to set it upon some groom of her stable, or one of the black-guard? Certainly the heart which once hath tasted the kisses of the *Lord Jesus*, is not only ravished with them, but looks upon all creatures (which are but our servants) as dung (see *Cant. 1. 2. Philip. 3. 8.*) and knows well how infinitely it should be debauched by changing his least favour for the highest love of the highest creatures.

4. The last is *obedience, and service*: This also seems an hard condition to those, who never knew what it was. Libertie is very sweet. How then should this be bitter which is the only libertie, *Gal. 5. 1.* the glorious libertie of the Sons of God, *Rom. 8. 21.* For  
 1. It is an easy, nay an easing Yoke: it takes off all hateful Yokes, and heavy burthens. *Isa. 9. 4. & 10. 27.* It gives rest. *Matth. 11. 29.*

Nothing



Nothing commanded in this service, but what the heart chuses, loves, freely does, and delights in doing: (*Psal.* 119. 45, 97. & 40. 8.) nothing but what we prefer before meat, and drink; *Job* 23. 12. But service is a great abasement. Some service is more honourable than some command. This obedience, and service renders us *Kings*, *Exo.* 19. 5, 6. All this service may be comprized in one word; *Reign*: Reign over thy lusts (which fight against thy soul) by subduing them; reign over thy affections, and actions, by governing them in that royal law (*Jam.* 2. 8.) In a word all his service is but holiness, and holiness his likeness, and our blessedness: nothing but a double Heaven, an Heaven within by Heavenly mindedness, and an Heaven without by an Heavenly conversation: an Heaven on Earth by grace, walking with *God*, and the Heaven of Heavens hereafter in glory, reigning with *God* forever.

Such our match, such our conditions: our stake is holiness; (and that the glory of *God*) is glorious in holiness (*Exo.* 15. 11.) our stake fellow the most holy *God*, the Prince of glory. Thus then plead with your own spirits, and confute the lying sophistry of deceitful flesh.

## I.

A grievous, heavy Yoke ! bonds ! burthens ! cords !  
 Ungrateful Israel ! his happy reign  
 Heaps plentie, peace, mirth, safety, honour hords ;  
 Lades you with gold ; is this your load ? your Lords  
 Turns to your slaves ; are these the bonds yea playn ?  
 Tunes groanes to songs : is this your Yoke, and chain ?  
 Was wisest Solomon a Tyrant, peace  
 Ungrateful Israel, thy false grumbling cease :  
 Thy wealth his grievous bond, his heavy Yoke thy peace.

## II.

Lord ! Solomon was but thy shadow : he  
 A peaceful Prince, and thou the Prince of peace.  
 The world is Israels type, who (blinded) see  
 Freedom in bonds, and bonds in libertie.  
 Thee they proclaym an hard man, hard to please ;  
 Thy easy, easing Yoke lades with disease :  
 But murdering Satan, lust the soul oppressing,  
 The cheating world, by pleasing most distressing,  
 These are their gentle Lords , their curst Yokes their  
 blessing.

## III. Poor

III.

Poor souls have you no eyes? your eyes no light?  
 These old eyes nothing see, see nothing true.  
 Get Perspectives; oh help your feeble sight;  
 Blind eyes make night as day, and day as night:  
 Turn to the light, and your old eyes renew.  
 Shake off hells spectacles, and better view  
 Your Lords, and service: had you light, and eyes,  
 How could you hate the truth, and love these lies?  
 Despise what you admire; admire what you despise.

IV.

Their Kings are servants; but his servants Kings.  
 Their rest an Iron Yoke; his Yoke your rest.  
 His wounds are salves: their salves are wounding stings.  
 His death brings life; their life death surely brings.  
 Their feast a pining fast: his fast a feast.  
 His servants blest when curst; theirs curst when blest.  
 Poor souls be wise: but if ye (fools) disdain  
 To serve this Lord in rest, serve those in payn.  
 Serve them in Hell, who scorn with him in Heaven to  
 reign.

## CAP. XVI.

*What kind of service it is which his Spouse gives unto Christ.*

**T**He hand is the bodies Steward, and Faith the souls hand. Both have a double office, either to take in, or give out, to receive, or distribute what God offers, faith takes; and gives what he demands. There is a bargain driven betwixt God, and man, when God himself, and his Kingdom is assured upon man; and man, and all his is passed, and made over to God by way of exchange, or sale. Our Lord hath not only laid down a price for us, even himself, (Tit. 2. 14.) and bought us (as we say) out, and out (1 Cor. 6. 20.) but hath also set a price upon himself, and we must come up to his full price, or never have him.

*We must buy that milk, hony, and feast of fat things, the sure mercies of David, Isa. 55. 1. &c. That gold tried by the fire, whereby we are made rich, that white raiment, that eye salve (the riches of the Gentils, the robe of righteousness, the light of the world) the Lord Jesus must be bought, Rom. 3. 18. We must buy the truth,*

Prov.

Prov. 23. 23. *The treasure in the field is bought, and that Merchant sells all that he hath to buy the goodly pearl,* Matth. 13. 44, 46. Hence there is a *mutual vouching*. The Lord openly voucheth us for his people, and we vouch him for our Lord, Deut. 26. 17, 18. And to make the bargain sure, and infallible, large, and precious; *Earnest* is given, even that blessed, and Holy Spirit, (2 Cor. 1. 22. Eph. 1. 14.) which binds both seller and buyer to stand to the bargain.

But what is the price at which God rates himself to us. 1. He challengeth the soul. *All souls are his,* Ezek. 18. 4. he must have the heart, *Prov. 23. 26. all the soul, all the heart, all the might,* Deut. 6. 5. The whole body must be presented to him as a living sacrifice, *Rom. 12. 1.* He hath payd for all, and so (now) we are no more our own, *1 Cor. 6. 19, 20.* If he call for health, wealth, life, all must be given him, *Luk. 14. 26.* else we (as that Ruler *Mar. 10*) goe away empty, sad, and hopeles.

But this seems to imply a contradiction: for to sell for a price, and to give freely are contraries. Now *Christ is given us,* *Joh. 3. 16. eternal life is the gift of grace,* *Rom. 6. 23. Salvation is by gift, and grace,* *Eph. 2. 8. We are freely loved,* *Hos. 14. 4. freely justified,* *Rom. 3. 23.* Certain is it, and cannot be denied, that never any thing was more freely, or

bountifully given. We were poor (*Rev. 3. 17.*) able to give nothing, unable to pay due debts; and our debts infinite, *Math. 18. 24, 25.* The Lord *Jesus*, our Surety, hath purchased this whole possession for us, 'and us for God; but he also most freely given us, and all things with him, *Rom. 8. 32.* Nay even that which hereafter *God demands* of us, (of which only here we speak) our trust in him, love to him, fear of him, working for him, all these his most free gifts. He works all in us, and for us (*Isa. 26. 12.*) Will, and deed, *Phil. 2. 13.* That therefore which we give him is his own, and we cannot but confess (with that holy Prophet) *All things come of thee, and of thine own have we given thee, 1 Chro. 29. 14.* Indeed he commands us to buy, yet asks he neither mony, nor mony-worth, *Isa. 55. 1.* Our righteousness bringeth him neither profit, nor pleasure, *Job 22. 2, 3.* and *35. 7.* No good we can do reacheth to him, *Psal. 16. 2.* when we give our selves, what give we but vanitie; (*Psal. 39. 5.*) and nothing, *2 Cor. 12. 11.* The truth is *God* receives no benefit from us, neither are they (if we speak properly) gifts to him from us, but rather from him to us: not only because we first receive what after we give, but specially because it is a great grace, and next to himself the greatest gift he can bestow on us, that he will receive us, or any thing

thing from us. It is our infinite blessedness, and his infinite goodness, that he is ours, and how much less is it (certainly next to that) that *we are his*, *Cant. 2. 16*. He calls for our bodies, and spirits: and are they out filthy, polluted, abominable? how unworthy of him? But he calls for them to wash, and *cleanse them from all filthiness*, *Ezek. 36. 26*. they are dead in *sins*, he would have them to quicken them, to put his *Spirit into them*, *Ezek. 36. 27*. they are old, corrupt in lusts, (*Eph. 4. 22*.) he would have them to renew them, *Ezek. 36. 26*. where can they be safe but under his wings? and how secure under his protection? How miserable, and wretched when banished from his sight? but in his house how infinitely blessed? *Psal. 65. 4*. How empty in his absence? but in his presence is *fulness of joy, and everlasting pleasures*, *Psal. 16. 11*. And yet God calls it *buying*, as well because he is pleased not only to demand it, but accept it as our *reasonable service*, and testimonie of our thankfulness. As great persons lease out to some special servant, or favorite a fair land for the annual payment of a pepper-corn; so deals our most gracious God with us, gives us Heaven, and Earth, and himself the Lord of both, (because we have found favour in his eyes) and desires no other rent but our poor selves, and service, whose only riches it

it is to be his inheritance, and servants.

Thus the same hand of faith receives from our *Lord* himself, and his grace, and gives to him our selves, and service, takes from him what he graciously offers, and works for him (by love) what he justly commands. Now our work, and service to our *Lord* is by himself sometime contracted into one head, or body, sometime parted into three members. That which in one word comprizes our whole service to God, is *holiness*. This he frequently, and straitly charges upon us, *Be holy, as I am holy*, (Lev. 44. 45.) *As obedient children not fashioning your selves according to your former lusts in your ignorance: But as he is holy, so be ye holy in all manner of conversation*, 1 Pet. 1. 14, 15. It must be our daily work, set work, which we must continually ply, and follow, until it be perfect, 2 Cor. 7. 1.

Much I desire (if it please God to furnish me with *means*, and you with parts) to see you bred up in all humane literature, that you may not be (as too many) a burthen only to others, meer cyphars in the world, to fill it up with idle numbers: but much more do I longue to see you trained up in the School of *Christ*, to be taught of him, as the truth is in *Jesus*. To put off the old man corrupt in lusts, and to be renewed in the Spirit of your mind, and that ye put on the new man, which is created in righteousness,



*ness*, and true holiness. Eph. 4. 21, 22, 23, 24. Reason gives you a formal difference from other creatures, and the polishing of it by humane learning will distinguish you from other (almost brutish) men, but religion, and pietie only maketh you *Christians*, perfect, and blessed.

Should I say, you cannot be complete men without holiness, it might seem a *paradox* to carnal wisdom, but is a sure truth of *Gods wisdom*. For if *Philosophie* will teach you that a man is a reasonable creature, *Theologie* will assure you that man was an holy creature, framed after the likeness of God, without which likeness he is not perfect according to his creation. It is an amiable sight to behold a mind beautified with all the lovely Ideas of humane knowledg, and framed into a pleasant Garden, where all the various flowers of earthly literature are planted, rooted, and fairly flourish. But oh what a glorious *Paradise* is that spirit of man which is grafted with all those fruitful trees of Life? It is even *Gods* garden of pleasure in which his soul delighteth: What an Heaven is that soul where all those glorious stars of *Prophets*, and *Apostles* are fasten'd in the understanding, and the Throne of *God* set up in the heart, where the *Lord Jesus* reigns, attended by all Saintly thoughts, and Heavenly graces?

Now

Now that you may willingly, nay joyfully yield up your spirits to be this *Paradise*, and third Heaven, where God will dwell, work, and reign, let me shew you in brief.

1. What holiness is. 2. How excellent. 3. How necessary. For the 1. As it is very easy for us to know the picture, if it be well drawn, when we are throughly acquainted with the person, whose picture it is; so it will not be difficult to know what holiness is in man, when we are informed what it is in God; because this holiness in us is nothing else but the image, and likeness of the divine holiness.

Holiness in God is that substantial, and incomprehensible purity of the divine nature, whereby he is wholly averse from all sinful filthiness, and infinitely adverse to all filthiness of sin. He is a God of pure eyes that cannot behold evil, that cannot look on iniquity: (Hab. 1. 13.) nay in this respect he is a consuming fire: (Heb. 12. 29.) to Hypocrites, and sinners a devouring fire, and everlasting burnings. Isa. 33. 14. Answerable (in our measure) is mans holiness. For we are pure as he is pure, 1 Job. 3. 3. In man therefore holiness is that essential property of pureness, whereby he is averse from all sinful uncleanness, nay contrary to all impurity of sin. 1. Essential I call it, only in that respect, as being the form differencing the true Christian from other men,

men, the spiritual from the carnal; And as in that gold which was dedicated for the work of the Temple, the form, or shape of the golden *Cherubims* was essential to that piece, distinguishing it from the *Candlestick*, *suffers*, &c. framed of the same matter, so this renewing of the Spirit of our mind, which after God is created in righteousness, and true holiness, howsoever it be not of the substance either of body, or soul, yet is it essential to the new man, or faithful *Christian*, and of his being, by which he is a new creature.

Secondly this purity or divine nature of man consists of an averse, nay adverse disposition to sinful uncleanness. *It flieth the corruption which is in the world through lust*, (2 Pet. 1.4.) *hating it*, (Rom. 7.15.) *loathing the garment stained with it*, (Jude 23.) nay themselves polluted with it, *Ezek. 20. 43.* And no sooner is this new life brought forth in man, but instantly it stands as adverse to sin as life to death, accounting it to be (as indeed it is, nay so feeling, and accordingly hating it) as death, (Rom. 7. 24.) a most cursed, wretched, divelish, hellish death.

2. Secondly, the excellencie of holiness will clearly appear in this, that it is in man *Gods likeness*. To be like the *Creatour* is the highest pitch of honour, to which the most aspiring ambition of the creature can look.

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To be above God cannot enter into a reasonable thought. As that excellent Father (*August.*) so reason will testifie, that every creature will contend for the excellencie of God, and cannot conceive God to be a substance, than which any can be better. To be equal to God, and independent may be the ambition of the diuel, his Son *Antichrist*, or some transported with the like folly, and furie, which yet ordinary reason will manifestly evince can never be attained, but to be like to God is the supreme honour of the creature, and is not only possible to be obtained, but obvious to *Christians*: God himself proffering, inviting, nay intreating us to receive it. And surely if any thing in God could be more excellent than other, holiness were it. For man verily swears by the greater, but because God could not swear by a greater, he swore by himself, Heb. 6. 13, 16. but when he chooseth out any particular Attribute in himself to swear by it, it is constantly his holiness. See, *Psal.* 60. 6. & 18. 35. *Amo.* 4. 2. Holiness in God is his face, and beautie, frequently termed the beautie of holiness, (*Psal.* 110. 3.) which the faithful soul most longues after (*Psal.* 90. 17.) and God stamps upon his beloved, *Ezek.* 16. 14. And as in excellent substances their excellence consists in their puritie, when they are simple, and unmixt with ba-

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ser natures; (Thus in corporal substances gold the more pure, the more precious, and in spiritual only the pure Angels, not the impure, are glorious) so certainly in *God* his holiness, being the puritie of the divine essence, is the glory of it. He is *glorious in holiness*: (Exo. 15. 11.) a glory farr surpassing all thought, or possibilitie of admiration; in which regard those blessed Spirits, which stand in his presence, omitting other excellencies, but ravished with the glorious beautie of his holiness, cry out in heavenly ecstasies, *Holy, Holy, Holy Lord God! the whole Earth is full of his glory*, Isa. 6. 3.

Herein then consists the eminency of holiness above all other qualities *in man*, that he is not only by it, (and by it only) like unto *God*, but like him in that, in which *God* is most excellent, even in his glory. The Heathens themselves could discern a ravishing beautie in virtue, if men had but eyes to behold it, but oh if *God* open to us an eye to discern these heavenly features of the divine nature, and the bright beams of his holiness, the very *Sun* will seem but durt to it, and all the excellencies of all creatures meer dross, and tinsoyl. Certainly the comely proportions of a perishing body (an earthly flower) decked with the ornaments of some pleasing colours, are able to ravish a fleshly eye,

eye, and winn unto it a carnal heart : But were the mind cleered to behold a spirit (man, or Angel) shining in the divine beautie of *Gods* own Image, how would that sight attract the soul, and strike it with amazement, and wonder of that glorious luster?

3. Thirdly, as there is nothing in man, or Angel so excellent, so nothing so necessary as holiness. For 1. This only gives us preeminency above other creatures. Consider it well, and you shall easily find, that every creature will justly challeng precedence, and outgo man without holiness. There is no qualitie in us, this only excepted, but other creatures in it farr surpass us. If we boast of longer time, and durance than some other, the very stones in this outgo us: If we plead, but with age we have life; even plants, and trees outlive us: If we say we have sense also, how many beasts, &c. in hearing, seeing, smelling, &c. go farr beyond us? Some perhaps will object, we have understanding, and discourse of reason, of which these are incapable: but in this (alas!) the worst of all creatures (the Divels) claym a large superiority, and wonderfully exceed us. Know certainly without holiness, you are inferior to every creature, even the most abject, and miserable.

2. All the blessings of *God*, and all his acti-

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ons for our blessedness have this mayn end to make us holy. *We are elected by God in Christ that we should be holy*, Eph. 1. 4. *redeemed by Christ*, that we should serve him in holiness, Luk. 1. 74, 75. *called by the Spirit not to uncleanness, but holiness*, 1 Thes. 4. 7. Therefore hath God begotten *us to himself by the word of truth*, that we should be *as the first fruits of his creatures*, (Jam. 1. 18.) that is, sanctified, and separated to his holy service. And as children cannot be but of the same kind, and nature with their Parents, (else are they monsters) so must we *as obedient children be holy, as he is holy*. 1 Pet. 1. 14, 15, 16. Therefore hath the Lord Jesus espoused us, and given himself for us, that he might *wash, and sanctifie us*, Eph. 5. 26. Therefore the *holy Ghost dwells in us as his Temples* that we should *be holy*, 1 Cor. 3. 16, 17. To the same end are all Gods ordinances given us, the word, Prayer, sacraments, even to *Sanctifie us*, Joh. 17. 17. Be assured you can never have right to God as a Father, to Christ as a Saviour, to the blessed Spirit as your Comforter, without holiness. All these actions of God for our good are frustrate to us, all his Ordinances unfruitful to us without holiness: what soever Title, or esteem we have with *men* in the world, yet without Christ, and Christians without holiness we are meer Infidels, and very *ecchoes of Christians*.

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3. There is no hope, nor possibilitie of glory, and that *beatifical vision of God* without holiness. *Without holiness no man shall see God*, Heb. 12. 14. nay no man without it can possibly behold him. An inferiour cannot possibly reach to a nature transcendent, nor we without participation of this *Godly nature* see him as God; there is no hope of this highest beatitude, unless we are thus qualified.

4. Lastly, whatsoever we seem to men, (our selves, or others) what better are we indeed than those cursed, and damned spirits without it? me thinks rather worse. A wicked Angel is a sinful, filthy spirit; but a wicked man is both a sinful spirit, and sinful flesh; filthy in both. The truth is, (and upon serious consideration we cannot deny it) an unholy man is nothing else but an incarnate fiend, a Diuel in flesh, Job. 6. 70. Now though even nature it self will in general strongly incite the heart to seek with all diligence such things as are for use most necessary, and most excellent for our advancement, yet for this particular of *holiness*, even when our best Judgment upon sound deliberation hath subscribed to these manifest truths, and we have seen, and acknowledged the necessitie, and eminencie of this divine puritie, yet the crafty Enemy (by the assistance of those



his special helpers, namely our own wickedness within us, and the world without us) will easily either dissuade us for ever enterprizing such a quest, or at least cool, and dishearten us in the pursuit of it.

Whensoever *Gods* blessed *Spirit* hath opened you an eye to behold with delight the beauties of holiness, and drawing your heart to cleave unto it in love, hath set your face resolutely to a constant following it, Satan will not fail to hinder by sending in some worldly person (yet under the pretence of a friend, and welwisher) who shall counsel you not to be too forward, and shall tell you, none are more despised than these hot zealous fellows; that they are the table talk, and scorn of great ones; that such and such wise, and learned men (who hope to come to Heaven with the first) laugh at this preciseness, and take to themselves much more libertie: that it is good to use moderation, and so under the pretence of temper, (if you take not good heed) they will bring you to that abominable distemper of a luke-warm *Christian*, of whom *Christ* is sick, and vows to vomit them out of his mouth, *Rev. 3. 16.* May he will get your own heart to speak for him, and that will plead hard, and tell you: Oh! this strictness, this Yoke of holiness is a sour, sad, melancholy life: no comfort, no

joy, no solace in it: and you are in your Spring: what? will you blast all these fair blossoms of youth with such an austere, and fullen course? Nay, take your time, while you may; use your youth, and pleasures, while the season, and *April* of your age invites you.

But take great heed, and stop your ears against these Sirens: bind your selves to that word of *God*, which will hold you fast, and keep you safe from these strong enchantments. Open your ears to that best Counsellor, the *Lord Jesus*, who will tell you, that in the best of your service you are *unprofitable*, Luk. 17. 10. If you could run (but we hardly creep) yea could ye add wings to your feet, to fly toward Heaven, yet could ye never be forward enough, when the Goal is Heaven, and *God* himself, and his glory the *Crown*, the swiftest foot is too slow to run, and the longest wing too sluggish to clip away to it.

But oh this disgrace, scorn, contempt! We know not how to bear that. No? do we not see the *Lord Jesus* despised, rejected? *Isa.* 53. 3. Oh the base works, scoffs, derisions which the *Lord* of glory suffered on our behalf, to bring us to glory! It were a prodigious pride to desire, that we might be glorified by *Christ's* sufferings, but never for

fer for his glory. Nor let the contrary practice of men wise, (in their way) and learned divert you. *You know your calling: Not many wise, not many learned, &c.* 1 Cor. 1. 26. A wiser than the wisest, the *Eternal wisdom of God* calls us to zeal: *Be zealous*, Rev. 3. 20. Ζηλῶτε τὰ πνευματικά. *Be zealous for things spiritual*, 1 Cor. 14. 1. He that looks to the burning love of *Christ* toward his soul, flaming out even unspeakable sufferings, and thinks his love to *Christ*, and his glory too hot, and fiery, proclaims to all the world his gross hypocrisie, or rather palpable Atheism.

Let that sentence ever sound in your ears; *He that is ashamed of me, and of my words in this adulterous generation, of him shall the Son of man be ashamed, when he comes in the glory of his Father, with his holy Angels*, Mar. 8. 38. But that blasphemy, whereby sin, and Satan would perswade us that holiness is the very damp, and death of all mirth, the barr that stopps our way to profit, or honour, is a notorious slander of that Father of lies, a loud ly, that of all the rest deserves the whetstone. When our *Father* commands us to be holy as he is holy, doth he interdict us pleasure, riches, honour? Is there any so holy as our *God*? and doth his holiness extinguish his joyes, and the pleasures at his right hand? Doth his holiness impoverish

him, dispossesse him of Heaven, and Earth, doth holiness dethrone him, or embase his glory? nay is it not his *glory*? Exo. 15. 11. where did he forbid us pleasure, profit, honour? Indeed if the drudgery to sin, and Satan be honour, such honour he hath interdicted; if bartering Heaven for Earth, our Angel-like souls for dust, if this be profit, such profit hath he forbidden; If the hog-like wallowing in the mire of sinful filth, the dog-like licking up of an hellish vomit, the lying of our living souls (rotting, and stinking) in a grave of lust, if this be pleasure, such pleasure Hell affordeth, he denieth. No, no, our gracious *God* hath not only permitted us to use all creatures for our good, and comfort, but hath straitly commanded us to set our hearts upon, and to covet, and that *most earnestly, the best gifts*, 1 Cor. 12. 31. He hath purchased the rich portion of grace, and inheritance of glory for us. He hath stored up for us durable riches, (Pro. 8. 18.) and exhorts us to provide, and fill everlasting baggs with never failing treasures, Luk. 12. 33. He hath conferred upon us most glorious honour, to be heirs of his Kingdom, and gives us command to unbridle our ambition, and with the most vast desires of our hearts to seek this glory, and promises to fill us Psal. 81. 10. Matth. 6. 33. Rom. 2. 7. The

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*fountain of life pours out rivers of pleasure, and commands us to drink abundantly, Psal. 36. 8, 9. Cant. 5. 1. Beside other numberless objects of joy he hath given us himself, the greatest, the only, the infinite good, and commands us again, and again to rejoice in him, Phil. 4. 4.*

Let us therefore fire our hearts with earnest longings after this divine nature, follow hard toward it, and never faint in the pursuit. Be not ashamed of *Christ*, and of his truth, in this hypocritical age, which profess *Christ*, and serve the world, give to him the Title of *Lord*, but heart, and hand to every lust. Think no age unripe to be *Gods Child*; no estate too great to be *Gods Heir*. The service of Princes (how much more of *God*?) are great preferments. Beware of that hellish proverb, A young *Saint*, an old *Divel*. Those young Saints, *Joseph, Samuel, Daniel, Jeremie, John Baptist, &c.* how glorious were they once in the militant Church? and now, and ever in the triumphant? Seek for earthly literature, and knowledg; studie, and labour for it, but thirst for holiness, longue for it, strive, sweat for it, Let it be all your *ambition* (*φιλοτιμία*, 2 Cor. 5. 9.) *to please God, and to be accepted with him.* And thus commune with your own hearts.

## I.

Is this the Yoke which fools abhor, to be,  
 (Great Lord) made like to thee?  
 Is this a burthen? Cannot flesh indure  
 To be as thou art, pure?  
 Is this so scorn'd, so loathsome a condition?  
 Poor swinish soul! canst thou desire  
 To be an Hog? daub'd, cas'd in mire?  
 Is this the height of thy deep false ambition?

## II.

This all the service which thou dost desire,  
 To wash me from my mire?  
 This all the burthen which thou laist upon me,  
 To set thy beautie on me?  
 That beautie, which those glorious Spirits viewing,  
 Are rapt in heavenly ecstasies,  
 Drink healths, and making drunk their eyes,  
 Sing, drencht in amorous joyes, thy praise renewing,

## III.

How beauteous is thy house? thy spangled Court?  
 Yet to thy beautie durt.  
 How glorious is the Sun, the Spring of light?  
 Yet to thy glory night.

How

How bright thy Angels in their spritely feature?  
Yet to thy brightness smoke to fire.  
How then should we (poor souls!) admire  
Thy beautie, glory, brightness in thy creature.

IV.

Oh what am I (my Lord!) without thy likeness,  
But a dull dying sickness?  
Strip of thy Image, and that God-like feature  
I, less than any creature.  
The meanest, senseless, liveless overgits me,  
And goes beyond me, stones last longer,  
Flowers are fairer, trees are stronger:  
The beasts out-sense, the Devils self outwits me.

V.

Let Swine then serve their muddy lusts, and ly  
Mir'd in their stinking stie.  
Doggs serve the ravening world, devour, be sick,  
Spew, and their vomit lick.  
But oh let me renew my first condition,  
Conform'd unto thy glorious beautie  
Serve thee in every holy dutie.  
This my whole honour, this my sole ambition.  
Holiness is the body of our service,

## CAP. XVII.

*What then are the branches?*

**H**oliness spreads it self into three mayn branches, *Sobrietic, Righteousness, and Godliness*, Tit. 2. 12. *Sobrietic*, or Temperance, may be thus described. It is that fruit of the *Spirit*, whereby we are enabled to moderate our selves, our affections, and actions in the use of the creature. 1. It is wrought in us by the *holy Ghost*, and is his *fruit*, Gal. 5. 22, 23. It is taught us by the word of grace, the *Gospel*, Tit. 2, 11, 12. And thus it differs from that moral virtue, with which we may observe many heathens fairly to glister. Have ye never seen dishes of fruit stand out upon some shops, composed of wax, and curiously painted? How much more fair, and lovely do they seem to the eye, than the same natural fruit, which you pluck from the tree? But if you weigh them in your hand, or (much more) if you taste them, what a palpable difference do ye find between these made, artificial apples, and the natural? Pictures may be fairer than the substance, but they want the life, and use



of the substance. I have seen a crab more pleasant to the eye than the apple, which sprung from a noble graft, planted on the same stock; but to the tast how hateful the crab? the apple how delightful? Till we are cut off from the *first Adam*, and grafted into the *Second*, all our fruits are as the apples of *Sodom*, abominable, and loathsome.

2. Secondly, whereas our *Lord* hath bestowed all his creatures upon us, the act, and exercise of Temperance is so to moderate our minds in receiving, our affections in desiring, and our actions in using them, that *we abuse them not*, 1 Cor. 7. 31. Let me more cleer it by instancing in some particulars.

1. A special inward gift to man is knowledge, which is (as the object) more excellent in things spiritual. Here Sobriety will bridle, and rein in the understanding when it is spurred on by *Curiosity* to pry into the Ark, and not suffer it to *break through to the Lord*, lest we perish, Exo. 19. 21. There are things secret, and revealed, Deut. 29. 29. as therefore it will not palliate defects, but put us on diligently to search the scripture, and to find out the things which belong to us; so in the excess it will stop us, when our itching eyes, and ears would carry us beyond those bounds; (Exo. 19. 12.) which our *Lord* hath set us. It will curb the thoughts,

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and hold them in, that they shall *not think more highly than they ought, but think soberly,* Rom. 12. 3.

2. Whereas every member hath his place, and proportion in the body of *Christ*, and several duties allotted them (every one in his calling,) Sobriety will so temper our spirits, that it will keep us in our rank; and not suffer us either to boast of a false gift, lest we prove (as those spots in love-feasts) *clouds without rain*; (See, Prov. 25. 14. Jude 12.) nor yet under a mask of voluntary humilitie to intrude our selves in things which we have not seen, vainly puffed up in our fleshy mind, Col. 2. 18. Thus it moderated that great Apostle, and kept him as we say in his tether; that he should not exceed the compass of his own measure, 2 Cor. 10. 13, 14, 15. And for want of this virtue, many in these times (which bear a great hulk, and seem great ones in the eyes of deluded, and bewitched professors, ever learning, and never able to come to the knowledge of the truth), breaking out of their rank, are neither sheep, nor dogs of the flock, but wolves deceiving, and being deceived, 2 Tim. 3. 13.

But much more apparent is the exercise of this grace in things without. As. 1. It empales a man in his proper calling, and persuades him with quietness to work, and eat his

*own bread*; and suffers him not to live idly, or disorderly, as a *busy-body*, (2 Theſ. 3. verſ. 11, 12.) and yet keeps off the shackles of earthly cares; it empales, but imprisons not in his calling; nor so enslaves him to worldly affairs, but that he may have all requisite libertie, and enlargement to the heavenly. He ſerves not his calling, but *God* in it.

Secondly, in his *estate* it ſettles the heart in a quiet contentation. Emptineſs ſhall not breed greedineſs, nor fulneſs pride. It teacheth him to want without grudging, and to abound without ſwelling, *Phil. 4. 12.* 3. In recreations it keeps a middle way, equally diſtant from ſullenneſs, and mad mirth. It will ſuffer the heart ſometime to be drenched in ſorrow, never drowned, to ſwim ſometime, never to ſink in pleaſure. It will inſtruct the ſpirit to be ſometime thoughtful, ſometime joyful, never cheerful. Laſtly, for things indifferent it moderates our deſires, and practice, to uſe them with comfort, without ſin. In food it teacheth us time, and meaſure; to eat in ſeaſon, to reſreſhing, and not to ſurſeting, *Eccl. 10. 17.* to quicken, not damp our ſpirits; to whet not dull them for our work. It apparelles us neither gariſhly, nor gaudily; not ſlovenly, nor curiouſly; but ſitts the matter, and manner to the perſon, ſex and calling. In marriage it teaches  
them

them that have wives to be as if they had none, 1 Cor. 7. 29. to rejoyce with the wife of his youth, not ravished with a stranger; to be satisfied, (not consumed) with her love, Prov. 5. 19, 20. In sleep it allowes renewing, not sluggings; recovering of strength, not mispending time. It is the special direction of Gods Spirit to keep in the middle way, and not to turn to the right hand, or to the left, Deut. 5. 32. This is that middle path, the strait way to felicitie: studie to find it, and strive to walk in it.

There are two by-paths which Temperance (above the rest) loudly warns you to decline. They are very broad, much beaten, strongly alluring, in which many thousands every day perish. The first is Rioting, and drunkenness; the second Chambering, and wantonness, Rom. 13. 13. Of the former we may now complain as did once that holy Bishop (August. epist. 48. Vincentio) This pestilence (of drunkenness) farr and neer, sowast mens souls, and with so much Licentiousness reigns, and tyrannises, that I should much marvel if it did not infect your little flock. How fitly doth he call it a Pestilence? Never was any plague so infectious, spreading, and dangerous: hardly, and seldom cured; deadly, destroying soul, and body. We hear God damning it, (1 Cor. 6. 9. Gal. 5. 21.) heathen brand.

branding it, all (even drunkards) deriding it, none but ashamed to own it, and yet see the most, most shamefully practising it. Look on it in the fruits, (*Prov. 23. 29. to the end*) *Woe, sorrow, strife, babbling, causeless wounds, sore eyes, poison, death, lust, perverse speaking, security, hardness, and lastly, an incurable habit of swilling, and following wicked company; consequently beggery, (ver. 21.) and sudden perdition, Luk. 21. 34.*

There was never such a monster bred in *africk* as the Drunkard makes himself. He hath a *Crabbs* foot, (that cannot sett one step forward) a *Swines* belly (swell'd with swill, a very hog-trough) the heart of *Leviathan*, (hard as the *neither milstone*, *Job. 4. 24.*) a *Goats* eye, (fired with lust;) and a *Divels* mouth flaming in hellish blasphemie: His flesh is nothing but a *Quagmire*, and the whole lump a breathing swiltub; and (as one fitly speaks a walking, (and steaming) dung-hill). But sottish men will ordinarily (by way of excusing) further accuse, and indict themselves.

Oh (say they) it is not so much the drink I respect, as good company. Good company! how much better might'st thou find in a *Pest-house*? and what worse in hell? It is the company of which we are specially warned; *Be not among wine-bibbers, Prov. 23. 20.*  
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To be drunken, and to sit, and drink with the drunken is the same in the *holy Ghosts* expression. (Compare, *Matth. 24. 49.* with *Luk. 12. 45.*) The good Lord keep you out of this quick-sand. For it is with drunkards as with drunken sands. It swallows up irrecoverably, and drinks down into the belly of hell who soever strikes upon it.

Neither is uncleanness, or wantonness less dangerous, or loathsome. The more ye grow up to youth, the more closely cleave to the guide of your youth, (*Prov. 2. 17.*) See, *Psal. 119. 9.* Lay near to heart, nay lock up in the midst of your heart, all those precious counsels of that *Eternal wisdom*, and your heavenly Father. My Son give me thy heart, and let thine eyes observe my wayes: for a whore is a deep ditch, and a strange woman a narrow pit, *Prov. 23. 26, 27.* Read, and even get by heart, *Prov. 2. 23.* to the end, and 7. ch.

Were it possible to cut off your arm, and to graft it into a Bear, and the Bears leg into your shoulder, how would your soul abhor such an exchange? How much worse is it to take the members of *Christ*, and make them members of an harlot? *1 Cor. 6. 15.* Be careful also, and very watchful, (with all instance I charge you) to avoid all single uncleanness; (*Onans sin, Gen. 38.*) which is the more dangerous, as it is less regarded.

Give

Give up your hearts day, and night (in prayer) to God, and put them into his hand: importunately beseech him (*who keeps his Israel*) to watch over you, and to fence you from temptation; and looking up unto his gracious providence, timely (as God shall provide for you) retire unto his Ordinance of marriage, if the Lord endow you not with the gift of continence. Remember your bodies, and souls are espoused to Christ; and the wife hath not power over her own body but the husband, 1 Cor. 7. 4. Offer up therefore your bodies to him as a living sacrifice, (Rom. 12. 1.) and glorifie him both in your bodies, and spirits for they are Gods, 1 Cor. 6. 20.

Lastly in your estate, this virtue will teach you to pray as Agur: Give me neither poverty, nor riches, feed me with food convenient for me, lest I be full, and deny thee, and say who is the Lord? or lest I be poor, and steal, and take the name of my God in vain, Proverbs 30. 8, 9. A great sayl to a little boat is more dangerous than helpful. That Philosopher in Poetrie will teach you,

Boetius. *Libr. 2. Metr. 4.*

If safe thou wouldst, and quiet dwell,  
Refuse Palace, chuse a cell.  
Wouldst thou burn out thy fenced light  
In peace, when winds, storms, tempests fight ?  
Wouldst thou despise the curl'd-head waves,  
And laugh, when gaping Neptune raves ?  
Let not thy house on mountains soar,  
Trust not the swelling, spewing shore.  
There envious winds, and spiteful blasts  
Reign, rage, and tear : there nothing lasts.  
Here sinking earth, and bibbing sands  
Betray the weight : here nothing stands,  
Climb not aloft to seek flesh ayre,  
Or pleasant feat : build sure, not faire.  
The lowly Rock make thy foundation,  
A strong, & lasting situation.  
When thundring storms with ruins fill  
The pleasant shore, and mounting hill,  
Lodgd in thy trenches, safely lying,  
Fierce winds, and foming seas defying,  
Safe maist thou mock the angry skie,  
And quiet live, and quiet dy.

This was the first branch of holiness, Sobrietic.



CAP. XVIII.

*What is the Second?*

**T**He second branch is *Righteousness*, or *Justice*; that grace, whereby *We render to all their dues*, (Rom. 13. 7.) not only which Civil, but divine laws prescribe. And the *fulfilling of all righteousness* (in one word) is love. (Read, Rom. 13. 7, 8, 9, 10.) The object of love is general, *All men*, even enemies not excluded, *Matth. 5. 44.* The subject, or seat of love is not the mouth in complement, (*1 Joh. 3. 18.*) but the *heart*, *without dissimulation*, Rom. 12. 9. The measure, or quantitie must be dispensed according to those relations in which *God* hath placed us. Some must have an higher place in our hearts than others, *1 Thes. 5. 13.* The fruit of love is *doing good*, which must be ordered, and distributed, generally to all men, *specially to the household of faith*, Gal. 6. 10. To handle all these particulars would be a large volume; For that referring you to your best *Father*, and his divine instructions (fully set out unto you in his double Testament) I desire to cull out some few d<sup>ist</sup>inct

rections, and commend them to your practice, and his blessing.

In conversing with men look first to your heart, secondly to your actions. Cease from anger, and forsake wrath, (Psal. 37. 8.) put it off, (Col. 3. 8.) Be not hasty in spirit to be angry, (Eccl. 7. 9.) for discretion in a man deferreth his anger, Prov. 19. 11. In anger sin not, Eph. 4. 26. Be sure the cause be just, (Matth. 5. 22.) and the extent justifiable: for it rests in the bosome of fools, Eccl. 7. 9. and where it lodgeth all night, it hath the Devil for a bedfellow, Eph. 4. 26, 27. Hate nothing in any man but sin, and his hate of God, and therefore hate the sin, because ye love the man: and love the man to cast out that hate, and plant in the love of God. Fall not out with any man but so as to reconcile him to God. See, Lev. 19. 17. Above all beware of repaying hate for love, Psal. 109. 5. and tremble to hate whom God loves, Psal. 38. 20. It is the brand, and seal of Satan upon his cattel.

Have nothing at all to do with Envie; Anger, and Hatred may be, and often are evil, but Envie cannot be good. Love can be angry, and love can hate, but love cannot envie, 1 Cor. 13. 4.

The mouth is the dore of life, (Prov. 13. 3.) keep it therefore under lock, and key. Hell

it self is not a more proper shop of the Diuel than a wicked mouth. His special warehouse is a sinful heart, and an evil mouth his shop where he readily vents his wares. Thither he brings that *fire of hell*, Jam. 3. 6. *Wicked lips are a burning fire*, Prov. 16. 27. The tongue his hammer, by which he frames those hellish weapons, *lies, slanders, mocks*, to sadd the hearts of the righteous, to arm, and strengthen the hands of the wicked, Psal. 109. 2. Remember the tongue is *an unruly, and untamed evil*, Jam. 3. 8. Deal with it as that man after Gods own heart. He watches it, keeps it as with a bridle, (Psal. 39. 1.) But finding his own hand too weak, he calls in better help; *set a watch, oh Lord, before my mouth, and keep the dore of my lips*, Psal. 141. 3. Learn that excellent lesson: *Speak evil of no man*, Tit. 3. 2. *Judge no man*, Rom. 14. 13. Neither only keep your tongues from wounding other mens ears, but barricado your ears also, and keep out wicked tongues. The ear is the hearts factour, (Prov. 18. 15.) and if the ear be naught, neither heart, nor hand is good: *for a wicked doer gives heed to false lips, and a Lier gives ear to a naughty tongue*, Pro. 17. 4.

Love peace, (Zech. 8. 19.) *follow peace with all men*, (Heb. 12. 14.) *yea all things which concern peace*, Rom. 14. 19. *If it be possible, as much as lies in you, have peace with all men*,

Rom. 12. 18. And if you dwell with them that hate peace, be you for peace when they are for war, Psal. 120. 6, 7.

The world will advise you to take no wrong, but God commands you to do none, Jer. 22. 3. Not to take wrong (here) I think is impossible; and not to do wrong requires as much wisdom, as patience. But it is better to suffer an hundred injuries; than to do one, 1 Cor. 6. 7. for God will certainly punish the doer, (Col. 3. 25.) but thank the sufferer, 1 Pet. 2. 20.

Take great heed of thrusting God out of his throne, and seating yourselves in it. This you do, when you usurp that highest office of God, to recompence injuries, and to revenge your selves. It is Gods Prerogative royal: To me belongeth vengeance, and recompence, (Deut. 32. 35.) Vengeance is mine, I will repay, saith the Lord, Rom. 12. 19. It is his Royal Title. The Lord God of recompences, Jet. 51. 56.

Print upon your hearts that golden rule of Gods blessed Spirit: In honour prefer one another. Mind not high things, but condescend to men of low estate, Rom. 12. 10, 16. In lowliness of mind let each esteem other better than himself, Phil. 2. 3. There is nothing more hated, or scorned by God, or man, than a proud heart, and haughty eye, Prov. 6, 17. In the house of

Pride

*Pride*, Shame waits at the gates, (*Prov. 11.2.*) Strife, and Contention in the hall, (*Pro. 13.10.*) and at the back stayers Destruction, (*Prov. 16.18. & 29.23.*) Put on therefore *humbleness of mind*, *Col. 3.12.* There is no ornament of so great price with God as a *low priced spirit*, (*1 Petr. 3.4.*) nor in the eye of man any thing more lovely than a lowly carriage. *Humilitie* (the Queen of virtues) is ushered by favour, supported by honour, (*Prov. 29.23.*) and followed by exaltation, *Jam. 4.10.*

Observe all men in their degrees: Honour Governours, and obey them: reverence superiours, respect equals, be courteous to inferiours, and to all (and above all) carry your selves humbly. Submit your selves one to another, and be clothed with humilitie, *1 Pet. 5.5.* Thus shall you travel through the world with much peace: for certainly, as only by pride comes contention, (*Prov. 13.10.*) so the meek shall delight themselves in abundance of peace, *Psal. 37. 11.* As a general motive to all these duties seriously consider:

All mankind is but one Adam, and all men as one man. Man the body, men the members of that body. Adam was the root, Eve the stock, (issuing from the root) and we all, the branches produced from both. See the mother of all living, *Gen. 3.20.* All these num-

berless branches are united in the root, (that first *Adam*) and all *Christians* reunited in that *Root of Jesse*, the *Second Adam*. No creatures so united as *man*; united in the bond of *humanitie*, they are *one flesh*: (all nations made of *one blood*, *Act. 17. 26.*) reunited in the bond of *Christianity*, they are *one spirit*, *1 Cor. 6. 17.* *Eph. 4. 4.* How strongly then from this *union* doth our *Lord* press upon us that *unity* of affection by love. And that *unity* of our actions by peace. How naturally do all these precepts of righteousness, or justice flow from this principle? were men not unnatural, how could they be so full of unrighteousness? (filled with all unrighteousness, &c. and without natural affection, *Rom. 1. 29, 31.*) were we not carnal, how could we maintain strife, and divisions? when there is among you envyings, strife, divisions, are ye not carnal? *1 Cor. 3. 3.* Haters of men cannot be ranked among men: we are all *one flesh*, and never any man hated his own flesh, but cherisheth, and nourisheth it, *Eph. 5. 29.* We are members one of another (all one body,) (*Rom. 12. 5.* *Eph. 4. 25.*) yea one spirit: and who but Bedlams, and Demoniacks wound, and destroy themselves?

Fasten these truths upon your hearts, and in all your conversation with men have them in your eyes: so will you with ease (as your

Lord

Lord, Psal. 11. 7.) *love righteousness*, and be loved of him, *who loveth them who follow after righteousness*, Prov. 15. 9.

Some thing of this truth that dark light of nature discovered unto that *Philosopher*, who thus sweetly sings it.

*Boetius. Libr. 3. Metr. 6.*

I.

The flock of man, the Root, the body, Boughs, (skies)  
(Whose breadth or'e-spreads the earth, height tops the  
One Parent hath; he Sire, and Dam; he plowes,  
Plants, waters: he our birth, growth, all supplies.

He fills the Sun with Seas of flowing beams;  
Surrounds, and drains the Moon with changing  
(streams.

II.

He peoples Seas with fish, the Heaven with Stars,  
Plants ayre, and earth with living Colonies.  
He pounds mans God-like Spirit in fleshly bars,  
And by that spirit earth to himself allies.

Men are of high descent: their Petigree  
Mortals derive from great Eternitie.

III. Boast

## III.

Boast ye of Sires ? and Grandfires ? search ye earth  
 For Heaven ? Heavens Register will shew your race.  
 Heavens King your Sire : from Heaven, in Heaven your  
 A noble, royal line. No man is base (birth  
 But such, as for base earth Heavens birthright sell,  
 By vice cut off from Heaven, and grafted into Hell.

## CAP. XIX.

*What is the last branch ?*

**T**He last branch is *Godliness* : which is  
 nothing but the true worship of the  
*true God*. And how should I more briefly,  
 and yet more fully express it, than that wise  
 Father to his wisest Son ? *And thou Solomon*  
*my Son know the God of thy Father, and serve*  
*him with a perfect heart, and willing mind,*  
 1 Chro. 28. 9. where he comprizes all the  
 inward worship in *knowledg*, and the out-  
 ward in service. Now this *knowledg* is not  
 here (as properly it is) confined to the *un-*  
*derstanding*, but generally extended to e-  
 very facultie of the soul. As our senses are  
 said



said to know when, employing their faculties in their several objects, they do their office. (The eye knows the colour it sees, the ear the voice it hears.) So every facultie of our spirit is said to know, when exercising it self in its proper office, it executes its own dutie. In the understanding when the Apprehension discerns, and conceives aright, it knows, *1 Cor. 2. 16.* when the Judgment highly prizes things that are of high esteem, it is said to know, *1 Thes. 5. 13.* Even the choice of the *will* is called knowledg, *Amos 3. 2. Rom. 8. 29.* Thus the affections are said to know what they love, and delight in, (*Psal. 144. 3.* expounded, *Job 7. 17.*) And this is that excellent knowledg preferred before sacrifice, (*Hos. 6. 6.*) in which consists our eternal life, *Job. 17. 3.*

First therefore you must *know God* by an act of the understanding, that is, so conceive of him, as himself in his word, not in *mens* dreams, hath pictured out himself unto you: which is a spiritual, and the only warrantable Image allowed by God: This you must hang up, not in your Hall, or parlour, but in that true *Oratorie*, the *Closet of your hearts*. There you shall find him pencil'd,  
 1. As he is simply in himself: 2. Relatively to us. In himself he is a *Spirit*, (*Joh. 4. 24.*) *Incomprehensible*, *glorious*, *merciful*, *gracious*,

our, strong, long-suffering, pardoning sin, and iniquitie, &c. (See, Exo. 34. 6, 7. &c.) In relation to us our Creatour, (Isa. 64. 8.) our Redeemer, (Deut. 32. 6. Psal. 19. 14.) our Lord, (Psal. 8. 1.) in whose service is all our happiness, (Psal. 144. 18.) our Portion, and Inheritance, Psal. 16. 5, 6. the strength of our heart, our only, and full comfort, Psal. 73. vers. 25, 26. The heathens were not altogether ignorant of God, his eternal power, and Godhead, (Rom. 1. 19, 20.) but our redemption by his Son, our communion with him by his Spirit, and consequently our salvation, and blessedness by our union with him, was wholly hid from them.

The necessity of this knowledg appears. 1. By the miserie of ignorance: without it the wisest are fools, very Sots, of no understanding, Jer. 4. 22. All sin, and disobedience flows from want of this knowledg, (Jer. 9. 3. Hos. 4. 1, 2, &c.) 2. By the happiness that follows it: All grace attends it; Faith, (Psal. 9. 10.) the whole new man, Col. 3. 10. 2 Pet. 1. 2, 3. and all blessedness, Job. 17. 3. Certainly if the studie of *men* be above other natural studies, oh what is the studie of God? how pleasant? how profitable? Prov. 2. 10. when sin affrights us how sweet the knowledg of his pardoning mercie? Psal. 86. 4, 5. & 103. 11. when *men* are oppressed by

by tyrants, how sweet the knowledg of his Justice? *Rev. 15. 3. & 16. 5.* may even in our humiliations for sin how doth the knowledg of his Justice, and faithfulness refresh us? (*1 Job. 1. 9.*) upon all occasions how comfortable the knowledg of his power? In temporal distresses, (*Dan. 3. 17.*) in spiritual, as pardon, (*Num. 14. 17.*) *subduing iniquities*, (*Mic. 7. 18, 19.*) in protecting from all evil, and keeping us to eternitie, *Job. 10. 29. 1 Pet. 1. 5.*

2. Secondly, we must know him in our judgments, to prize him as he is, even all things less than nothing in comparison of him, *Isa. 40. 17.* For him *Abraham* despises his Country: *Moses* the treasures, and pleasures of *Egypt*; *David* regards nothing in Heaven, or earth with him, *Psal. 73. 25, 26.* *Paul esteems* all things dung, and los for the excellent knowledg of *Christ*, *Phil. 3. 8.*

Hence all the Saints deny themselves, and all for him, and exalt him by their own abasement; Kings will be vile to honour him, *2 Sam. 6. 22.* *John Baptist* contented to wane, that he may appear in fulness, *Job. 3. 13.* *Paul* will be a servant to every man for his sake, who is Lord of all, *2 Cor. 4. 5.* They make their honour wait upon his, *Prov. 4. 8.* For they know, *He is their praise*, *Deut. 10. 21.* They will cheerfully buy him with los of all,  
buy

buy him at any price, sell him at none, *Matth.* 13.44. *Prov.* 23.23. If he calls for their pleasures, profits, credit, life, they part with all. If he will have body, and soul, they will give him all, and when they have done all, and given all, look upon this all as a very nothing.

The *will* also must know him to chuse, take, embrace him as he offers himself to us. He proffers himself to be our *Lord*, (*Exo.* 6.6.) to redeem us from all Usurpers, to his service, (*Luk.* 1.74,75.) to be our King, (*Hos.* 13. 10.) to govern us under his holy, and wholesome laws. He offers himself to be all to us, our portion, inheritance, shield, our exceeding great reward, (*Jer.* 10. 16. *Gen.* 15. 1.) More particularly he offers himself in his persons to be to us, 1. A Father, (*Deut.* 32.6. *2 Cor.* 6.17,18.) 2. An Husband, (*2 Cor.* 11. 2. *Hos.* 2. 19,20.) the Saviour of his Spouse, (*Eph.* 5.23.) 3. To be our *Quickner*, and *Comforter*, *Joh.* 16. 13. *1 Cor.* 15. 45. Thus he offers himself to us, and thus must we receive him, as a child the Father, to obey him, as a wife her Husband to be subject unto him, as a Body the Soul to be informed by him, and in all things conformed to him.

Chuse him therefore as your support: without him you can do nothing, (*Joh.* 15.5.) without

without him we are nothing, at our best sheer vanitie, *Psal. 39. 5.* The very plants will teach us. The weak Ivy, and wood-bine, &c. conscious of their infirmitie, clasp about the strong, which may bear them up, even dint the trees with their close embraces. He is a Lord that in our service looks not to his own, but his servants profit. He needs not us, but we him. But why then doth he call, and draw us to his service? To make us blessed. He taketh pleasure in the prosperitie of his servants, (*Psal. 35. 27.*) he delights to do us good, (*Jer. 32. 40.*) and to give us the Kingdom, *Luk. 12. 32.* Men grossly ignorant souly misconceive of his service: they look on it as cords, and bonds: but indeed there is nothing so blessed as it, no blessedness but it, *Psal. 84. 4.* Oh the incomprehensible love in which he hath chosen us! what was there in us worthy of his choice? were we wise? no, we were foolish, *Tit. 3. 3.* were we strong? no we were of no strength, *Rom. 5. 6.* were we noble? no, we were servants to lust, to corruption, to filthiness, and most filthy in that service, *Tit. 3. 3.* *2 Petr. 2. 19.* *Psal. 14. 3.* were we any thing? no, we were very nothing, and to him less than nothing, *2 Cor. 12. 11.* *Isa. 40. 17.* yet hath God chosen the foolish things of the world to confound the wise, God hath chosen the weak things of the world to confound

*found the mighty, and the base things of the world, and things despised hath God chosen, yea and things that are not to bring to nought things that are,* 1 Cor. 1. 27, 28. But in him what is there which is not infinitely excellent, infinitely desireable, delectable? shall he then chuse such dung to be his children, heirs, his peculiar inheritance, and should not we (when he offers himself) chuse him (the glory of all glory) to be our *Father*, our *Lord*, our *Portion*?

4. The Affections also are said to know that which they love, in which they delight, and for which they longue: we therefore must know *God* to love, fear him, delight in him, and longue after him. Frequently in every page of scripture we meet not only with *God's* precepts (in these duties) but the *Saints* practice. To provoke our hearts to love, we must consider him, 1. In himself: He is *good*, (Psal. 100. 5.) *only good*, (Matth. 19. 17.) *abundant in goodness*, (Exo. 34. 6.) he is *Love*, (1 Joh. 4. 16.) *altogether lovely*, (Cant. 5. 16.) 2. In relation to us. He is our *Father*, *Husband*, *Life*, &c. (as before.) 3. in his dealing with us. He hath manifested his love to us above all the *works* of his hands. In our creation advanced us above all, *crowned us with glory*, (Psal. 8. 5, 6.) In our redemption preferred us above the *Angels*, assum-

ing

ing ours, and refusing their nature; *Heb.*  
2. 16.

Now then take great heed that your love be true. Relative affection is not right if the measure be not right. An Husband loved as another *man* is not loved as an Husband. Admit no rival, or partner in his love; no creature not our selves must be preferred before him, or equal'd to him: we must love him more than life, for his *love is better than life*, *Psal.* 63. 3. He our quickning spirit, we his body; he our head, we his members: why should not the hand prefer the head, or the body the soul before it self? As we may love him for his gifts, so much more for himself. Stir up your unthankful nature to this great dutie. Consider why you love any creature, why more one than another; why you should love the world, riches, pleasures as *God*, a drop as the fountain. It is even here too true, *Love descends*; Get your hearts baptized *with fire, and the holy Ghost*, buried with *Christ* into his death, and raised in his resurrection, that your affections may be set, and settled on things not on earth, but on things above, even on him who is infinitely above all things, who is blessed for ever, and your eternal blessedness.

2. Secondly, the outward worship consists

sists either in his speaking to us, or our speaking to him : He speaks to us either to our ears in his word, or to our eyes in his Sacraments, we to him either in prayers, or vows. Hearing is a chief part of *Gods* service, (*Ecc. 5. 1.*) The special gate whereby the *Wisdom of God*, all knowledg, and life enters, (*Prov. 2. 2, 3. & 1. 5. Isa. 55. 3.*) *An hearing ear is Gods* special gift to us, (*Prov. 20. 12.*) and our acceptable gift, and sacrifice to him, (*Psal. 40. 6. 1 Sam. 15. 22.*) An obedient ear is a graceful, and precious ornament, (*Prov. 1. 8, 9.*) The ear the most happy faculty of the soul, whereby it seeks, and gets, (*Prov. 18. 15.*) *that rich merchandise, which is better than silver, and fine gold*, *Prov. 3. 14.* But he who hath a disobedient ear, or careless, *refusing to hear is good for nothing*, (*Jer. 13. 10.*) and an itching ear hath certainly a rotten heart, *Isa. 30. 9, 10, 11.* The word of *God* preached is the seed in the hand of the Sower, (*Mar. 4. 14.*) taken out of the Granarie of the scriptures, and cast into the furrows of the heart by *Gods Spirit*, *an incorruptible seed of a life incorruptible*, (*1 Pet. 1. 23.*) *by which we are begotten unto God*, *Jam. 1. 18.* And as it is the seed whereby we are born, so is it the food also whereby we are nourished in that life of *God*, as well *milk for babes, as strong meat for the strong*,



Cap. 19. *A Father's Testament.*

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1 Pet. 2. 2. Heb. 5. 12. &c. It is an heavenly treasure in earthen vessels, 2 Cor. 4. 7. a rich Mart of all spiritual commodities, where our Lord sells, and we buy (without mony) all heavenly riches: Be *swift* therefore to hear, Jam. 1. 19. value it above *thousands of gold, and silver*, Psal. 119. 72. Sell all you have to purchase it, *Matth. 13. 44.* Buy the truth at any price, *sell it at none*, Pro. 23. 23.

Neither hear only, but read it: we cannot use too many ways in trading with this rich commoditie. Had we as many distractions as Princes, they can yield us no exemption from this dutie, *Dent. 17. 18. Josh. 1. 8.* Our frequent conversing with it, and meditating in it will not take so much from our time, as it will add to our opportunities. Morning, and evening, *day, and night* exercise your selves in it: so shall ye be like a fruitful tree planted by the rivers of water; so shall ye make your way prosperous, so shall ye have good success, Psal. 1. 1, 2, 3. Josh. 1. 8. (*Nulla dies sine linea*) Think the day lost wherein you have mist this market.

2. The Sacraments are (*visibile verbum*) Christs sermons to our eyes; *passion-sermons*, you know that verse,

*More dully stirs the mind what through th' ear  
passes,*

*Than what is view'd to life in the eyes true  
glasses.*

They are not only *teaching signs*, printing in our eyes, and hearts the death of the *Lord Jesus*, but assuring *seals*, presenting, and conveying unto us the grace which they represent. There are many large, and learned volumes printed concerning them, and in every *Catechise* you may meet with pious instructions in this subject. I will only therefore advise you concerning the *Lords Supper*.

1. That you neglect no opportunitie (so far as may be) of coming to the *Lords Table*. For is it not our *communion* with *Christ*? 1 Cor. 10. 16. Look as wholesome meats are the means whereby spirits are renewed, strength increased, union between body and soul maintained; so the *Supper of the Lord* is his Ordinance, whereby our everlasting life is confirmed, our dull spirits revived, and our union with the *Lord Jesus Christ* much strengthened.

Certainly the frequent use of it was the special means, whereby the *Primitive Churches* so far excelled us in *Christian* fortitude, resolution, and every spiritual gift. Above all other take heed of that carnal, or rather  
dive-

divelish plea of hellish persons; namely that they are not in charitie; whereby they plainly discover, how much they prefer their revenge before their salvation, and that hellish Murtherer before the heavenly Saviour. Surely he that will rather nourish his malice, by abstinence from the *Lords Table*, than his fainting soul by that *Bread of Heaven*, deserves (and surely dos) in his hellish fast to eat, and drink his own damnation.

2. Come prepared in some good measure; and for that end set apart some day in that week for humiliation, *to afflict your souls by fasting to seek a right way*, (Ezra. 8. 21.) And because one especial end of this ordinance is the remembrance of our Saviour, *and shewing forth his death*, (Luk. 22. 19. 1 Cor. 11. vers. 25, 26.) spend much of that time in meditating upon it, and principally the causes of it, 1. The abhorred filthiness, and dreadful nature of sin, which could not be expiated, or purged but by the blood of God; 2. The fierce wrath of God, and terrible severitie of his justice, which exacted even of his most *beloved Son* (undertaking for us) the *uttermost farthing*, even to make him Sin, who knew no sin, and a curse, who was God blessed for ever. 3. The infinite mercy of our gracious *Father* who gave his *beloved Son* to reconcile such hateful enemies; and, 4. The

incomprehensible love of the *Lord Jesus*, who vouchsafed to purchase our redemption at such a rate. And leave not your soul till you find it *abhorring it self in dust, and ashes*, bleeding with *Christ* on his Cross, sick of your sin, and of his love, and swelling with the fruit of the lips, the *sacrifice of praise*.

3. *Prayer* is the mouth of faith, whereby it utters holy desires to *God*. Many think they pray when they do but houl, (*Hos. 7. 14.*) or babble, *Matth. 6. 7.* we neither know what, nor how to pray till we be instructed: neither can any doctour inform us but that *Spirit of adoption*, who teacheth us to cry *Abbe Father*, *Rom. 8. 14. Gal. 4. 6.* He will instruct you to go unto *God*, 1. As to a *Father*, and therefore with all reverence, and submission, and, 2. With all assurance, and confidence; 2. He is the *Spirit of the Son*, and therefore will carry you to the *Father* by the *Son*, to *God* by *Christ*. He will not suffer you to make your addresses by your selves, or any creature, but by that only *Mediator, and Advocate*. Sacrifice must be brought to the Temple, to the dore of the Tabernacle, offered only upon *Gods* chosen Altar, and by none but the *Priest*: *Christ* is that Temple, (*Job. 2. 21.*) He the dore, (*Job. 10. 9.*) he the Altar, (*Heb. 13. 10.*) which sanctifies all our gifts, and the high *Priest*, whom only *God* accepteth, *Heb. 7. 26, 28.* That

That *blessed Spirit* who baptizeth with fire, will not only inflame your hearts, but kindle also your lips with all fervencie of prayer. Prayer is a special sacrifice, and sacrifices must burn upon the Altar. Prayer is our Incense, (*Psal. 141. 2.*) which till it burneth in the fiery censer, yields no odour, or sweetness. That *holy Spirit* will quicken you to frequent, and continual prayer, and doth not only whisper in your ear, but draw out your heart to pray *always with all manner of prayer*, (*Eph. 6. 18.*) to pray *without ceasing*, (*1 Thes. 5. 17.*) to *continue in prayer*, and *watch in the same*, (*Col. 4. 2.*) not to slip any occasion, but to improve all opportunities which *God* offers us in petition, thanksgiving, intercession, deprecation, supplication.

No marvel if the Ancients called it the key of Heaven, for it opens all to us. It opens the womb, (*Gen. 20. 17, 18.*) It opens the prison, (*Act. 12.*) It opens Heaven when it is bar'd with brass, (*Jam. 5. 18.*) It opens *Gods* ears when he hath even shut them against us, *2 Chro. 7. 13, 14, 15.* The Doctours call it the scourge of the Devil. It drives away his tentations, *Matth. 26. 41.* Nothing in the world so prevalent : For it sets even *God* himself on work, in whose hands are all creatures, and with whom nothing is impossible. Gird up

therefore the loyns of your minds, and whet your voyces to peirce through the Heavens. And oh that I could be the means to put that perpetual motion of praying, and crying into your hearts!

Look about you, and you shall see abundant matter of crying, of loud crying: would we advisedly behold what we see, there is hardly one object of our eyes, which would not skruce up our voyces a note higher, and set us a roaring. Look upon the dark places of the earth, *and they are full of the habitations of crueltie*, Psal. 74. 20. And should not this raise up a crie, *Remember Lord the enemy hath reproched, and foolish people have blasphemed thy name; ob deliver not the soul of thy Turtle dove unto the multitude of the wicked, ob let not the oppressed return ashamed*, Psal. 74. 18, 19, 21. when you look into the place of judgment, *and wickedness is there, and to the place of righteousness, and iniquitie is there*, (Eccl. 3. 16.) will not so crying a sin force a loud crie from your hearts? when you consider all the oppressions under the Sun, *and behold the tears of the oppressed, and they had no comforter, and on the side of the Oppressours was power, but on their side no comforter*, (Eccl. 4. 1.) how can you forbear to weep with those that weep? when you hear the groines of widowers, the sighs of the fatherless, the

lamentations of the hungry, naked, distressed, can you chuse but bear a part in this doleful musick? when you look on the pride, wherein the land is disguised in monstrous attires, the prodigious excess in riotings, the general lightness, and impudence of all behaviour, when you hear the vollies of blasphemous tongues thundering against Heaven, the stench of drunkenness infecting the ayer with plagues, poxes, &c. the ignorance, superstition, idolatrie, profaneness, Atheism in the world, the hellish *contempt of God*, and all his Ordinances; In a word a deluge of corruption overwhelming all degrees, sexes, ages, and the wrath of *God* flaming in revenge against such execrable provocations, where can you find hearts large enough to hold, or throats wide enough to utter cries, and ejulations to Heaven.

But had you no eyes to look abroad, yet look within, and you shall find more matter of crying than possibilitie of expressing. See there what ignorance, unbelief, deadness, vanity, securitie, pride, hypocrisie, obstinacie, backsliding, self-love, self-seeking, inordinate passion, what a world, what an hell of wickedness couches it self in a desperately wicked heart, it will stretch out your throats and force you to a loud crie, and bitter. *Oh wretched*

*wretched man that I am ! who shall deliver me from the body of this death ? Certainly if you have any spirit in you , it will fill your hearts with a fountain , and your eyes with rivers of tears. Were you heathens it would drive you to send out the proclamation of Nineve into every part of body , and soul , Let man and beast (reason, and sense, flesh, and spirit) cry mightily unto God, Jon. 3. 8. Let us whet these things upon our hard hearts, to sharpen our dull prayers , that they may pierce the Heavens, and prevent the birth of that decree, which if it once bring forth, will prevent all prevention. Pour out day and night some such petition, when you have prepared your hearts by some such like meditation.*

Oh my drowsie soul, canst thou ly down with *Jonab* , and sleep in such a Tempest ? Seest thou not these waves of wickedness which mount up against Heaven , and sink down again into bottomless depths, and is not thy spirit melted because of trouble ? *The floods have lifted up, the floods of the ungodly have lifted up their voice , and canst thou be silent? See how that little Bark, fraught with Christ and his Spouse, is filled with water, nay with blood : see what a storm is come down into the lake, and how the waves dash into the ship, whilst thy Lord, and Saviour*



is asleep in the stern upon a pillow, and wilt thou not with loud cries awake him? See what a troubled sea is in thine own heart, foming out mire and dirt, and canst thou rest? *Are not the waters come into thy soul? Sinkst thou not in the deeps where is no standing?* Is not the belly of hell ready to swallow thee? and canst thou cease crying? Heark how sin cries, and wilt thou be silent? heark how the Saints cry, and canst thou hold thy peace? If thou hast no words in thy tongue, hast thou no groans, no sighs in thy heart? Oh my soul! is thy *Lord* so ready to hear? and art thou so slow to speak? Shall his ear stand so wide open to thee? and thy mouth, and heart so fast shut to him? Do not his commands draw thee? thy necessities drive thee? do not his mercies invite, his promises assure thee, thy povertie enforce thee? Art thou a child, and canst not speak? He hath provided thee two Almighty Intercessours, one his *Son* to plead for thee, the other his *Spirit* to plead in thee. How should the weakest arm faint, which hath such supporters, such an *Hur*, and such an *Aaron*, to underprop them?

Oh thou my gracious Saviour! who in the days of thy flesh offeredst up prayers, and supplications with strong cries, accent my flat heart, and voice with thy sharp cryings.

Thou

Thou who helpest the infirmities of our utterance, teach my heart to grone beyond all power of utterance. And Thou who knowest the mind of the spirit, and art ever well pleased in thy beloved, hearken graciously to the stammerings of my Infant spirit, and accept them in him, in whom thou art ever well pleased.

4. Lastly for vows, I can give you no better direction than his *Spirit*, to whom you vow. *Be not rash with thy mouth, and let not thy spirit be hasty to utter any thing before God,* Eccl. 5. 2. Be very sparing and slow in making, but sure, and timely in paying vows, *Psal. 67. 11.* Eccl. 5. 4. Let your vows promise some warrantable service, as *Jacob*, Gen. 28. 21, 22. General vows made in Baptism pay daily, (*Psal. 61. 8.*) particular seasonably, *Dent. 23. 21.* Let your vows be ever conditional, *if God will help, and assist you;* then looking to his gracious promises, beg strength, and stirr up your selves to a diligent, and cheerful performance. Pay them not grudgingly, or of necessity: for *God loveth a cheerful giver,* 2 Cor. 9. 7.

Frequently thus meditate.

Great

Great Fount of light, whose overflowing streams  
Lend stars their dimmer sparks, Suns brighter beams,  
Thy mouth spoke light, thy hands at first did shed it  
Along the skie, and through the ayer did spread it,  
So shadedst earth with curtains of the night,  
And drewst those curtains to give days their light.  
Then gathering all that scattered light, compactedst  
In one vast burning Lamp, and strait enactedst  
That all less lights should beg their borrowed beams,  
And from that fountain fill their narrow streams :

So that more spiritual, and sacred ray  
Which rising from thy mouth gave spirits day,  
In those first ages had no certain sphere,  
But breath'd by thee, shin'd forth from mouth to ear;  
At length collected by thy gracious Spirit,  
Fills all the world with light, with life, and spirit.  
There I behold thy self, thy Lamb, and Dove,  
Shining in grace, burning in heavenly love :  
There I my death, and thine; thy power, my duty  
See, and by seeing change into thy beautie.

Lord let thy light draw off my wandering eyes  
From empty forms, and lying vanities ;  
Oh fix them on thy self, and make me see  
(My Light!) in all things nothing, all in thee.  
Thou boughtst me all, oh make me all thine own ;  
Be all in me, I all in thee alone.

## CAP. XX.

*Man, as man, is not man, but Vanitie.*

**T**Here is but one end to which all men saym all their thoughts, desires, and actions, even *Blessedness*; and but one way leading to this end, *knowledg*: but this way hath two periods, 1. The *knowledg* of our selves, 2. Of our *God*: a truth so palpable, that even heathens in their midnight (without eyes) could feel something of it: and not only find it themselves, but commend, and prove it to others. The whole scripture was penn'd by the *Holy Ghost* to this very end, to be our light, and guide in this way; yet as far as I conceive, no where so briefly, and cleerly doth this *Guide* point out this way unto us, as in that short, but full sentence, Eph. 2. 5. *Even when we were dead in sins, he hath quicken'd us together with Christ.*

Look as it is with some double-faced pictures; if ye view them on the one side, you shall see a beautiful pourtrait of some lovely virgin, or such like; if ye change your place, and look on the other side, ye see an Owl, Ape, or some deformed creature; so  
bath

hath *Gods blessed spirit* (as in *Tableture*) drawn the picture of man. If you behold him in himself, in his own, and old nature, he is but a *body of death*; if you look on him in his new nature, and in the second *Adam*, full of glorious life. One side no better than a *Divel*, if not worse; the other no worse than an *Angel*, if not better. In the first he is *dead, dead in sin*, the death of hell. In the second he is *alive, quickned with Christ*, in the life of *God*.

Let this piece therefore be the last *Legacie*, which (in the conclusion of this *Testament*) I bequeath to every one of you, that you may hang it up in the best room of your heart, where you may have it ever in your eye, and there behold your selves. 1. In your tombs, *dead in sins*, and buried in the graves of lust; 2. In your resurrection, quickned in, and with the *Lord Jesus Christ*. Death consists, 1. In the privation of life, when life is not, or is now nothing. 2. In the consequents of this privation, corruption, putrefaction, stench, loathsomness.

Consider then the picture of your old man, 1. In the rude draught (the *sketch*) 2. In the full pourtrait, when all the colours, and complements are added. In the former, Man (in the first *Adam*) howsoever magnified by himself, or others, considered not physically,

ly, or civilly, but spiritually, is a base, abject creature, hardly to be called a creature, a very privative, and therefore nothing: He is (as we say) *a may be*: possibly he may be some thing, but as yet (in this estate) a sheer vanitie, and a meer nothing. He is but (*Somnium hominis*) a dream, and so are all his actions. *Though he mount up in excellencie unto the Heavens, and his head reach unto the clouds, he shall fly away as a dream, and not be found, chased away as a vision in the night,* Joh. 20. 6, 8. *As when an hungry man dreams, and behold he eats, but he awakes, and his soul is empty, and a thirsty man dreams, and behold he drinks, but he awakes, and behold he is faint, and his soul hath appetite,* Isa. 29. 7, 8. *voluptuous men in their feasts, and riots, do but dream that they eat, drink, and are merry; worldlings do but dream that they find treasures, and very joyful they are in gathering, pocketing and chesting it; but they awake, and in their hand is nothing,* Eccl. 5. 14. *As a dream when one awaketh, so (oh Lord) when thou awakest, thou shalt despise their glory,* Psal. 73. 20.

*Man is like to vanitie,* Psal. 144. 4. A very small, but very like and lively picture: so like that (as it is spoken of the blind man, *Joh. 9.*) we may say, this is he; others, he is very like him, but himself (when he hath his

his eyes) will fully confess, *I am he; I am a meer dream, and a sheer vanitie.*

Attentively observe that fuller picture, *Psal. 39. 5. Mine age is as nothing before thee; and verily every man in his best estate is altogether vanitie.* Where this emptiness of man is excellently set out in divers propositions.

1. *Man is vanitie.* You may say perhaps, some men, the poor, are despised: nay, 2. *Every man.* Indeed take him at his worst, in sickness, trouble, &c. nay, 3. *In his best estate.* In some respects it may be, as subject to losses, crosses, death, &c. nay, 4. *In all respects; Altogether vanitie.* But is not this an hyperbole? more spoken, than intended? No, it is an infallible truth, which the Spirit of truth hath bound with an asseveration, *Verily: Verily every man in his best estate is altogether vanitie.* Nay the Lord proceeds yet further, and to convince our self-conceit, and fond pride assures us, that as *men of low degree are vanitie, so men of high degree are worse, a lie:* so that high and low, weighed in true ballance, are *lighter than vanitie it self,* *Psal. 62. 9.* A lie? what? great men, glittering in their pomp, admired by some, feared by others; are these a lie? How can it be? The reason; because nothing more deceives. Greatness makes great promises, but performs nothing. Let the Apostle expound it.

If any man seem to be some thing, (*μὴ οὐδὲν*) being indeed nothing, he deceives himself, (Gal. 6.3.) He is a lie to his own soul: hence that great *Apostle* confesses that himself is nothing, 2 Cor. 12. 11.

And as man himself, so all that belongs to him is meer vanitie, made for him, and suited to him. For when man had transformed himself into vanitie, the Lord fits the creatures to him, which were made for him, and subjects them unto vanitie, Rom. 8. 20. His life vain, (Eccl. 6. 12.) His age nothing, (Psal. 39. 5.) His beantie vanitie, (Prov. 31. 30.) His riches, (Prov. 23. 6.) His mirth, (Eccl. 2. 2.) All his works, all his delights meer vanitie, Eccl. 2. 11.

*Object.* But men do not think so. *Ans.* So much the more are they so: For while they think better of themselves than they are, they do but deceive themselves, and are a lie. 2. Though in their words they deny it, yet in their works they loudly speak it, and evidently discover, that they do thus think: For we will sell nothing under the price we value it, but men sell themselves for vanitie for very nothing: They sell themselves for trash, they lay out their money for that which is not bread, and their labour for that which satisfies not, Isa. 55. 2.

*Object.* But yet they are men, and therefore



fore something. *Answ.* We speak not of *man* in natural respects, as he consists of soul, and body, or in Civil, as he is a *Father*, *Governour*, &c. but in spiritual, in which regard he rather seems than is *man*: rather a worm, (Psal. 22. 6.) as other Brutes, *flesh also*, (Gen. 6. 3.) and that flesh but grass, (Isa. 40. 6.) the very spirit fleshly. (ῥόχιν, πνεύματι ἰχθύος,) Jude 9. *animals, not having a spirit*: when in *Jerusalem* there was none that sought the truth, there was *no man* among them, Jer. 5. 1. Observe how evidently, and fully *Gods* spirit concludes this argument, *I beheld, and there was no man, even among them; no Counsellor, that when I asked, could answer a word; they are all vanitie, and their works nothing*, Isa. 41. 28, 29. He is dead, and therefore not truly, but falsely, and in appearance called *man*. Man if we look upon him in his *Creation*, is a creature not only composed of soul and body, which (both) are but the matter of which he is framed, but *made after Gods image*, which is his form, and differs him from other creatures. Now as it ceaseth to be an house, when the *materials* (stone, timber, &c.) are all safe, but the form destroyed; so though body and soul in the matter of them remain intire, yet when that *special difference, and form of man* (*Gods image*) defaced, he ceases to be what first he was;

now not *man*, but the ruines, and carcass of man.

In a word, look as it is with childrens Babies, they have a gorgeous appearance in their eyes, but all is copper, cast clouts, torn raggs, and a painted rotten stick; so is it with us. Our bodies, and souls have some raggs, and old clouts of our creation, and drest with beantie, learning, &c. are no small babes in a *simple mans eye*, but all this shew is nothing what it shews, but a very mock-man, a meer vanitie, and sheer nothing.

2. Secondly seeing man is not only dead, but dead in sin, as a dead man, shut up, and closed in a loathsome grave, we are plainly taught by God, that *man* is not only nothing, but a miserable, abominable nothing. He is *miserable, wretoked, poor, blind, and naked*, Rev. 3. 17. supposing himself full but only swell'd with wind, and indeed wholly empty; conceiting himself well adorned, and set out with goodly endowments, but shameful in nakedness; dreaming of an Eagle sight, and sharpness of wit, but not a blink of an eye in him; a meer flath; and in, and with all these wants, when he is most bladder'd up with a dream of happiness, extremely miserable, and wretched. In all his pomp and glory, he is but as his own dung, (*Job 20. 6, 7.*) *stinking*; (*Psal. 14. 3.*) not the baseness, but

excell

*excellence*, not of heathens, but of *Jacob*, not despised only, but *abhorred*, Amos 6. 8. And lest we might think it an hyperbolical speech, the *Lord* takes a solemn oath, and swears *by himself*, that he *abhors the excellencie of Jacob*.

Hence is it that *God* culls out the most loathsome creatures to be as *parallels* to us, that in them (as in a glass) we might see our filth, and abhor our selves: we are resembled to hogs, dogs, serpents, to dead carcases, to sepulchres full of rotten carcases, *Matth. 23. 27.* so abominable that we infect all the creatures with which we deal, all the actions that proceed from us. The creature is not only subject to vanitie, but to a curse for our sakes, *Gen. 3. 17.* *our very blessings cursed*, *Mal. 2. 2.* not our want, but store, not our barrenness, but *fruit accursed*, *Deut. 28. vers. 17, 18.* *Our days not only few but evil*, *Gen. 47. 9.* *our very life not only grievous, but hateful*, (*Eccl. 2. 17.*) nay our prayers, our service *abomination*, *Prov. 15. 8. & 28. 9.*

*Object.* If the estate of men were so loathsome, it is strange that they should not see, nor feel it. *Answer.* They who have sense know, and acknowledg it. *They loath themselves*, (*Ezech. 20. 43.*) *they abhor themselves*, (*Job 42. 6.*) *they lament themselves*, (*Rom. 7. 24.*) But such as are blind and senseless, how should

they discern it? And this the depth of their miserie, which makes it incurable: yet some glimps they have of this truth; for in that they *sell themselves to work wickedness, and abomination*, (1 King. 21. 25. Rom. 7. 14.) sell themselves for oaths, (so vain a filthiness) for drunkenness (so filthy vanitie) they openly testifie at what rate they prize themselves.

This our dead, vain, loathsome condition will more cleerly be manifested unto us, if 1. We consider our contrarietie to *God*, who is both the supreme *Being*, the most pure *Essence*, and the only *Life*. So adverse is the corrupt nature of man to *God*, that he hates him, all that belongs to him, all that he loves, and all that love him. Hence called enemies, (Rom. 5. 10.) *haters of God*, Rom. 1. 30. they hate his *wisdom*, and *counsel*, (Prov. 1. 29.) his *power*, (Rev. 16. 9.) his *truth*, (Isa. 30. 11.) his *word*, (Jer. 6. 10.) his *light*, (Joh. 3. 19.)

And as the holiness of *God* is his *pureness*, *glory*, *beautie*, *excellencie*, which passeth through all, and (to us) is above all his Attributes, so above all they hate this his *holiness*, where-soever they see any stamp or print of it; His holy word, his holy days, his holy children. As the *Panther* so hates *man*; that where-soever he sees his picture, he flies up-  
on

on it, and with his teeth, and nayls, rents, and tears it, so these wild creatures where-soever they see any spark of *Gods* image shine in man, tear, and devour, *Psal. 7. 2. & 35. 15.* That *Eternal wisdom, Power, Love, Life,* (their Saviour) after they have seen, they hate, (*Joh. 15. 24.*) and all that he loves, or love him; all his members, (*Mar. 13. 13.*) though they be their own flesh, and that even to death, *Luk. 21. 16, 17.* Excellently is this condition expressed in that metaphor, wherein carnal *men* are called spots, and blemishes, *2 Pet. 2. 13.* A wicked Father, or Childe, a wicked Husband, or wife, a wicked Master, or Servant is a spot in a familie; a wicked Governour, or Subject a spot in the Common wealth; a wicked Minister, or Professour a spot, and blemish in the *Church*. And as a spot, or blemish is nothing but filthiness, or a filthy nothing, so is every man in his corrupted nature.

2. Man in the first *Adam* is a child of the Divil, (*Joh. 8. 44.*) and a very Divil in flesh, (*Joh. 6. 70.*) Satan a filthy spirit, but he filthy in flesh, and spirit, *2 Cor. 7. 1.* he a captive of the Divil, *2 Tim. 2. 26.* a servant to sin, (which is the very dung of Satan,) *Rom. 6. 17.* fetter'd in the very bond of it, (*AB. 8. 23.*) servant to corruption, (*2 Pet. 2. 19.*) and to *divers lusts*, (*Tit. 3. 3.*) the hand serves

one, the eye another, the ear a third, the heart a thousand. He is even cut out, and mangled into a base, and cursed slaverie. Now the servant is more base than the Master; Take good notice therefore of this estate of man. Lust is the servant of Satan, man the servant of lust: the Devils servants servant. Sin the corruption, and dung of Satan, man the servant of sin, and corruption.

In a word a carnal man is the prey of Satan, devoured by that *roaring Lion*, who hath digested him into filthiness of flesh, and spirit, and hell the draught into which he is purged. Thus then think in your hearts.

## I.

Ayer of her self is dark, and hath no light  
But what Heaven lends her, and when angry skies  
Cast in their debt, she sinks in dungeon night.  
Nay while she borrowes light, oft fogs arise,  
Or storms, and filch by stealth, or rob by might  
Her lone: her day in youth, or childhood dies.

But while the present Suns with conquering ray  
Dispel the shades, and their strong beams display,  
She sparkles all with light, and broider'd gold-array.

II. Such

II.

Such now is Man : inform, void, empty, dark,  
A Chaos, dungeon, grave, a starless night :  
Rake all his ashes up, ther's not a spark  
To tine quencht life, or kindle buried light :  
And what he steals from others, (empty thark !)  
Hell with his mists depraves : so robb's him quite.

But when his Life, and Light shines in his eyes,  
In him he lives as he, and never dies ;  
Glistring in light divine, he heaven, stars, Sun out-vies.

III.

For as in earthly sight the bodies eye  
(To the object bent) is like the object form'd ;  
So when the soul turn'd to the Deitie  
Receives his likenesse, it is soon transform'd  
To what it sees : death, hell, and darkness fly,  
And all the spirit to Light, and Life conform'd.

Soul of my soul ! draw my soules eyes to thee ;  
Set them upon thy face, make me to be  
By seeing Life, and Light, the Light, and Life I see.

You have seen what you are in the first A-  
dam, look now on the other side of this  
picture, and see what you may be in the se-  
cond.

CAP. XXI.

*Man in Christ is above other men, and all creatures, next the Creatour.*

**I**N our selves we are. 1. Dead, a meer privative, a nothing, 2. Dead in sin, meer corruption, corruption of Hell; what we are, or may be in *Christ* now consider. *We are quickned together with Christ.* *Christ* is that overflowing Fountain, by whose fulness of grace our empty chanel *are not only* 1. Scoured from that choking mire, which stops all passages; but 2. Stored with the water of life, with the fulness of God: (see, *Hab. 2. 14. Eph. 3. 19.*) But how are we quicken'd with *Christ*, raised, and sit together in heavenly places with him? (*Eph. 2. 6.*) Not only virtually, as the fruit lies in the seed, or root, but in some kind actually. As in the first fruits the whole field, and in the Cake of the first dough the whole lump was sanctified, and an actual blessing conveyed in it, so *Christ* being raised is the first fruits of them that sleep, (*1 Cor. 15. 20.*) the first Cake of the new lump, (*1 Cor. 5. 7.*) and in him even actually (in



(in a kind) are they quickened, who are yet unborn. As a wife, or child takes possession of that land in the husband, or Father, which he hath purchased in their name.

Hence we evidently see, first that the only life of *man* by which he is a *Christian*, a blessed creature, nay indeed by which he is a right *man*, is not that natural, and fading, but this spiritual and eternal life which we have in *Christ*: hence called *the life of God*, Eph. 4. 18. (*begotten by God*, Jam. 1. 18.) *the life of Christ*, (2 Cor. 4. 10.) *he our life*, (Col. 3. 4.) *and liveth in us*, (Gal. 2. 20.) *and the life of the Spirit*: he gives it, (2 Cor. 3. 6.) And as the vegetative life of plants, the sensitive life of beasts, the rational life of *man* is nothing else but the *Act* of such a soul, giving the creature such a being, and enabling it unto such actions; so the *divine*, and spiritual life is nothing else, but that *Act* of *Gods Spirit dwelling in man*, and giving him a *spiritual being*, a *divine nature*, and enabling to spiritual, and *Godly* actions; or (to use the Scripture phrase) *to live, and walk in the Spirit*, Gal. 5. 25.) whereby *we live in God, and to God* (see, Rom. 8. 9, 10. Gal. 2. 20. 1 Joh. 5. 11, 12.)

For without question the true life of *man* differs from all other life in inferiour, or contrary creatures: but in this natural life,  
(the

the faculties, and actions of it) man differs not from plants in growth, from beasts in sense, from wicked spirits in reason. That form then, which gave man his difference (doubtless) was that Image of God, in which he was created perfect; by the loss of which he lost the perfection, and truth of humane nature. He therefore that hath no other, but this natural life, is but an half-man; hath little or nothing of a *man*, but is partly a beast, in respect of sense. partly a Devil in regard of his perverted, and distorted reason.

2. Secondly, here we may easily observe, that howsoever a carnal *man* glisters in carnal eyes, honoured, admired, yet is he a very Abject, and the skumm of the creatures: so a spiritual man (contrary) though he seem a base thing in the eye of the world, and more base in his own, a reproch of men, and scorn of the people, (Psal. 72. 6.) yet is he indeed the most noble, and excellent creature in the world, and next the great *Creator*. Hence the Saints (in terms) are called *the Excellent*, (Psal. 16. 3.) preferred in their excellencie before others, whatsoever are their earthly advancements. *The righteous is more excellent than his neighbour*, Prov. 12. 26. & 28. 6. This is Heavens, this is Gods Heraldry. *Now are they Sons of God, and Heirs apparent*, 1 Joh. 3. 1.

But

But because their prerogatives are such, as never eye saw, ear heard, or entered into the heart of man, (1 Cor. 2. 9.) such as infinitely transcends our vastest thoughts, therefore are they veiled under many similitudes, and compared to those things which are most honourable, and highest in the eyes of man. They are Kings, (Rev. 1. 6.) and their Kingdom not fading, but unshaken, (Heb. 12. 28.) not earthly, but heavenly, (2 Pet. 1. 11.) they have their sceptres, (Heb. 1. 8.) their Palaces, (Psal. 45. 8.) their thrones, (Rev. 3. 21.) their crowns, (2 Tim. 4. 8.) God himself their diademe, (Isa. 28. 5.) they have their glory, even the glory of God, (1 Thes. 2. 12.) Christ himself their glory, (Luk. 2. 32.) and they the glory of Christ, Isa. 46. 13.

This eminencie of Saints may be cleerly shewed in an evident demonstration. For no creature can stand in competition with them, but only other men, and Angels. For the first their eminencie will easily appear by comparison, even in those things, wherein men challenge precedencie before others.

Men are counted more honourable, as they go before others in birth, estate, or end. Look then first to that broad difference betwixt the birth of the spiritual, and the carnal creature. *Flesh is born of flesh*, Joh. 3. 3. *The natural man is of earth earthy*, 1 Cor. 15. 47.

may

day of hell, and therefore hellish. His Father in the flesh is a sinful man, his spiritual Father those spiritual wickednesses, even Satan, Job. 8. 44. But spirit is born of spirit. The new man is not born of flesh, and blood, not of the will of man, but of God, Joh. 1. 13. God his Father, who hath begotten him, 1 Pet. 1. 3. God his Mother also, who (*generatrix*) conceiving hath brought him forth, Jam. 1. 18. In their generation, or birth there is no comparison.

1. For their estate, what infinite disparity? 1. in life. 2. In things belonging to life. The life of Saints is the *life of God*, (Eph. 4. 18.) their nature the *divine nature*, (2 Pet. 1. 4.) the blessed spirit the soul of this life, which animates him, (Rom. 8. 9, 10.) Carnal men have a filthy spirit, informing, and working in the children of disobedience, Eph. 2. 2. In the one God works all their works, (Isa. 26. 12.) will, and deed, (Philip. 2. 13.) in the other Satan, and Sin. Things belonging to life are (as the life) temporal, or spiritual. The Saints spiritual portion in one word is God. Christ his Bread and meat, Joh. 6. 35, 55. he the portion of his cup, (Psal. 16. 5.) the cup of salvation, (Psal. 116. 13.) the drink indeed, (Joh. 6. 55. 1 Cor. 10. 4.) Christ his garment; (a most royal robe.) He puts on Christ, (Gal. 3. 27.) Christ his house: (he dwells in him, 1 Joh. 4. 13.) he our everlasting habitation, (Psal.

(Psal. 90. 1.) Heaven, or rather the God of Heaven his inheritance, Psal. 16. 5. how contrary is the other? his portion for the present is nothing but sin, his bread ashes, and a deceitful heart, (Isa. 44. 20.) and his drink iniquity, (Job 15. 16.) and he drunk with it, (Isa. 29. 9, 10.) his reckoning cup fire, and brimstone, (Psal. 11. 6.) his garments cursing, (Psal. 109. 18.) and his inheritance hell-fire, Matth. 25. 41.

But surely in temporal conveniences there the men of this world much exceed the other: So indeed they boast, but lye. The little of the righteous is much better than the superfluitie of others, (Psal. 37. 16. Prov. 16. 8.) The prosperitie of the wicked deadly, Prov. 1. 32. the troubles of the righteous wholesome, Psal. 119. 71. The one cursed in blessings, the other blessed in curses. In a word the one in his best, and most comfortable estate a woful creature; the other in his worst ever blessed, Luk. 6. 20. to 27.

3. For their ends, the one shall flourish in never ending peace: the other is cut off for ever, Psal. 37. 37, 38.

Lastly, it hath pleased the Lord of all creatures to prefer them even above the Angels. First in our Creation we were made a little inferior to them, but as Princes prefer their Favourites, by some honourable office, above

bove others, who are more nobly descended, so our Lord hath advanced us above them in setting the crown upon our heads, crowning us with honour, and glory, and giving to us (as his Viceroyes, not to Angels) dominion over the works of his hands, (Psal. 8. 5, 6.) appointing even them to be *mimstring spirits* for us, who are heirs of salvation, (Heb. 1. 14.) our guards to defend us, (Psal. 34. 7.) our Guardians in all our ways to keep us, Psal. 91. 11.

2. In the work of Redemption our nature assumed, theirs refused, Heb. 2. 16. we redeemed, they rejected. And as our nature is infinitely exalted above the most glorious Angels in the person of Christ: so by him many great Prerogatives granted to us who are his members, whom he redeems with his blood, nourishes with his flesh, dwells in us by his Spirit, and crowns with his glory, Joh. 17. 22. In a word, Saints are the highest Favourites of the most Highest; having fellowship and communion with God, (1. Joh. 3. 3.) may union with the Father, and the Son (one Spirit with Christ) and one in them, as they are one, Joh. 17. 21.

Seeing then our Father is in Heaven, our Head in Heaven, our life, our Country, and Portion in Heaven; seeing our spirits were born in Heaven, and our bodies look to  
Heaven,

Cap. 21. *A Father's Testament.*

Heaven, let our *treasure, minds, and conversation* also be in Heaven. So shall we (even here on earth) live in the Suburbs of Heaven, and in due time being advanced to that glorious City (*the heavenly Jerusalem*) eternally reign with the *King of Heaven. Amen. Amen.*

Let me shut up all in that sweet Poem:

*Boetius. Lib. 5. Metr. 5.*

I.

Into what different moulds doth Gods wise hand  
Cast his wet clay? and to their various forms  
Their divers postures fitts? some sweep the sand  
Drawn out at length, as tottering boats in storms  
They mount, and fall, dragging their lazy trains  
They plow long furrowes on the dusty plains.

I I.

Some (light as ayer) mounted on liquid sky  
Spread to the gentle winds their featherd sails;  
Swimming with plumed oars through Heavens fly:  
Some shod with hoofs, some frosted with sharp nails  
Through woods and forests, plains, and mountains  
And set their prints upon th'earth's scarr'd face.

Q

III. Yet

Yet through their various shapes, and gate betray,  
How far their natures differ each from other,  
All meet in this: All gaze upon the clay  
From which they spring, and stare upon their Mother.  
Press'd down with earthy Yoke, their dullard fight  
Pores on dark shades; they use, not view the light.

**IV.**

Man only rears aloft his honour'd head:  
His body stands, and walks upright: his eyes  
Transport his soul, where it was highly bred,  
To keep acquaintance with his neer Allies.  
On earth his down-cast look he never places,  
But when he stoops, and lofty head abases.

**V.**

When thou art not beast, or earth; if man,  
Thy body guides the soul, thy eye the mind:



## Cap. 21. A Father's Testament.

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Thy flesh looks where it tends, not wher't began

• Oh shall the Heaven-born soul forget his kind ?

Shall heavenly minds mind earth? while earthy eyes

Eye Heaven? soar up my soul : transcend the skies.

Else while thy body lives, thy spirit dies.

How long shall I be thus, and gaze away  
How long shall I be thus, and gaze away  
All eyes in this world are turned away  
From which they gaze, and have upon their Mother  
Tied down with earth, their dull'd sight  
From on high, where they sit, not view the light.

---

That only eyes with heaven's light  
As I only gaze, and well, as I only gaze  
I cannot be thus, as I only gaze  
To keep my soul, as I only gaze  
On earth, as I only gaze  
But when I gaze, as I only gaze

It is not I, as I only gaze  
Thy body, as I only gaze



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**A** *Rational* account of the grounds of Protestant Religion, being a *windication* of the Lord Arch-Bishop of *Canterbury's* Relation of a conference, &c. from the pretended answer of. *T. C.*

*Origines Sacrae*; or a Rational account of the grounds of Christian Faith, as to the Truth and Divine Authority of the Scriptures, and the Matters therein contained, 4°.

*Irenicum*: A weapon salve for the Churches wounds, or the Divine right of Forms of Church government, Examined and discussed, 4°.

*Six Sermons*; with a Discourse Annexed, concerning the true Reason of the sufferings of Christ; wherein *Crellius* his answer to *Grotius* is considered, 8°. large.

A *Sermon* preached before the King, Jan. 30. all these by *Edward Stillingfleet, D. D.*  
*Knowledg and Practice*; or a plain discourse

course of the chief things necessary to be known, believed, and practised in order to salvation, by J. Chandler, 4<sup>o</sup>.

The being and well being of a Christian, in 3. Treatises; The first setting forth the properties of the Righteous; The 2. the Excellency of grace; The 3. the nature and sweetness of fellowship with Christ, by Edward Reyner late Minister at Lincoln, published by his Son John Reyner, 8<sup>o</sup>.

The Triumph of Rome, over Despised Protestants, by Phil. Hall, 8<sup>o</sup>.

The ~~new~~ <sup>ancient</sup> Philosophy of the Stoicks, Translated out of French by Charles Cotton Esq. 8<sup>o</sup>.

A Word in season; or 3. great Duties of Christians in the worst of times, viz. Abiding in Christ; thirsting after his Ordinances, and submission to his providences, by J. C. D. D. To which is added by way of Appendix, the Advice of some Ministers to their people, for the Reviving of the power and practice of Godliness in their families, 8<sup>o</sup>.

Propugnaculum Pietatis; The Saints Ebenezer, and Pillar of hope in God, when they have none left in the creature; or the Godly mans crutch or staff, in times of tedious disappointments, sinking discouragements, shaking desolations, by R. H. 8<sup>o</sup>.

The voice of one crying in a wilderness;

or

of the whole business of a Christian, both Antecedaneous to, Concomitant of, and Consequent upon, a sore and heavy Visitation represented in several Sermons, by S. S. a Servant of God in the Gospel of his Son, 12°.

*Immanuel*; or a Discovery of true Religion, as it imports a living principle in the minds of men, grounded upon Christs discourse with the Samaritaness, John 4. 14. being the Latter clause of the voice crying in a Wilderness; or a Continuation of the Angelical Life by the same Author, 12°.

*Common Prayers in Welch, fol.*

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**F I N I S.**